HEINRICH VON·G
PALZGRAVE BEY RHEIN
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Bibl.
angl.

469.

The newe Testamẽt

as it was written / and caused to be writtẽ / by them which herde yt. To whom also oure saveoure Christ Jesus commaunded that they shulde preache it vnto al creatures.

Monasterij D. M. V. in Schöntal.

KÖNIGL. BIBLIOTHEK

The Bokes Conteyned in the newe Testament.

j. The Gospell of. S. Matbew.
ij. The Gospell of. S. Marke.
iij. The Gospell of. S. Luke.
iiij. The Gospell of. S. Jhon.
v. The actes of the Apostles/writte be sayncte Luke.
vj. The Pistle of. S. Paul to the Rõayns.
vij The fyrst pistle of. S. Paul to the Corinthians.
viij The second pistle of. S. Paul to the Corinthians.
ix. The pistle of. S. Paul to the Galathiãs
x. The pistle of. S. Paul to the Ephesians
xj. The pistle of. S. Paul to the Philippiãs
xij. The pistle of. S. Paul to the Collossiãs.
xiij. The fyrst pistle of. S. Paul to the Tessalonians.
xiiij. The seõde pistle of. S. Paul to the Tessalonians.
xv. The fyrst pistle of S. Paul to Timothe.
xvj. The secõd pistle of S. Paul to Timothe
xvij The pistle of S. Paul to Titus.
xviij. The pistle of. S. Paul to Philemon.
xix. The fyrst pistle of. S. peter.
xx. The seconde pistle of. S. peter.
xxj. The fyrst pistle of. S. Jhon.
xxij. The seconde pistle of. S. Jhon.
xxiij The thyrd pistle of. S. Jhon.
The pistle vnto the Ebrues.
The pistle of. S. James.
The pistle of Jude.
The revelacion of Jhon.

The First Chapter.

Tys is the bo=
ke off the generacion off
Jhesus christ the sonne of Da=
vid/the sõne also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and hys
brethren:
Judas begat phares and zarã
off thamar:
Phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Solomõ/of her that
was the wyfe of Vry:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:

Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias and hys brethren abo
oute the tyme of the captivete of Babilon.
After rhey wer ledd captive to Babilon/ Jes
chonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbãde off Mary/ of
whome was borẽ that Jhesus which is called
Christ.

All the generacions from Abrahã to David
ar fowrtene generaciõs. And from David vn
to the captivete of Babilon/ are fowrtene gene
racions: And from the captivete of Babilõ vn
to Christ/ are also fowrtene generacions.

The byrhe off Christe was on thys wy
se/ When hys mother mary was maryed vnto
Joseph/ before they cam to dwell togedder/ she
was founde with chylde by the holy goost. Thẽ
her husbande Joseph beinge a parfect man/ ãd
loth to defame her/ was mynded to put her awa
aye seeretly. Whill he thus thought/ be hold the
ãgell of the lord apered vnto hĩ in slepe saĩge: Jo

seph the sonne of David/feare not to take vnto the/ Mary thy wyfe. For that which is conceaved in her is of the holy goost. She shall brynge forthe a soñe/ and thou shalt call his name Jesus. For he shall save his people from theire synnes.

All thys was done to fulfill that which was spoken of the lorde be the prphet saynge: Behold a mayde shall be with chylde/ and shall brynge forthe a sonne/ and they shall call his name Emanuel/ which is as moche to saye be interpretacion/ as God with vs.

Joseph as sone as he awoke out of slepe/ did as the angell off the lorde bade hym/ and toke hys wyfe vnto hym/ and knewe her not tyll she had brought forth her fyrst soñe/ and called hys name Jesus.

The Second Chapter.

When Jesus was borne in Bethleem a toune of Jury/ in the tyme of kynge Herode. Beholde/ there cam wyse men from the est to Jerusalem saynge: where is he that is borne kynge of the Jues? we have sene his starre in the est/ and are come to worship hym.

Herode the kynge/ after he hadd herde thys/ was troubled/ and all Jenrusalem with hym/ and he sent for all the chefe prestes and scribes off the people/ and demaunded off them where Christ shulde be borne. They sayde vnto hym: in Bethleē a toune of Jury. For thus it is written be the prophet: And thou Bethleē in the lo-

nde of Jury/ shalt not be the leest as perteynīge
to the prīces of iuda. For out of the shal cōe a ca
ptaine/ whych shall govern my people israhel.
Then Herod prevely called the wyse mē/ and
dyligently ēquyred of them/ the tyme of the star
re that appered. And sent them to bethleem sa
ynge: when ye be come thyder searche dyligentily
for the childe. And whē ye have foūde hym brī
ge me worde/ that y maye come and worshippe
hym also. When they had herde the kynge/ they
departed/ ād lo the starre whych they sawe ī the
este went before them/ vntyll it cam and stod o
ver the place where the chylde was. When they
sawe the starre/ they were marveylously gladd
And entred in to the house/ and foūd the childe
with Mary hys mother/ and kneled doune and
worshipped hym/ and opened there treaseurs
ād offred vnto hym gyftes/ gold/ franckynsen
ce/ ād myr. And after they were warned in ther
slepe/ that they shulde not go a geyne to Herod
they retourēd īto ther awē coūtre another way
After that they were departed/ lo the angel
of the lorde apered to Joseph in his slepe sayng
Aryse and take the childe and his mother/ and
flye in to Ægipte/ and abyde there tyll y bryng
the worde. For Herod wyll seke the chylde to de
stroye hym. Then he arose/ and toke the chyld
and his mother by night/ and departed in to Æ
gipte/ and was there vnto the deeth of Herod
to fulfill that which was spoken of the lorde/ by
the prophet/ which sayeth: out of Ægipte have
called my sonne.
Then Herod perceavynge that he was moc

Fed off the wyse men / was excedynge wroth / ād sent forth and slue all the chyldren that were in bethleem / ād in all the costes there of / as many as were two yere olde and vnder / acordynge to the tyme which he had diligently searched oute of the wyse men.

Thē was fulfilled that which was spoken be the prophet Jeremi / saynge: On the hilles was a voyce herde / mournynge / wepynge / and gre= ate lamentacion. Rachel wepynge ffor her chy= ldren / and wolde nott be comforted because thy= ey were not.

Whē Herode was deed / Lo an angell off the lorde apered vnto Joseph in egipte saynge: aris= se and take the chylde and his mother / and go in to the londe of Israhel. For they are deed whi= ch sought the chyldes deeth. Thē he arose vp / ād toke the chylde and his mother / and cā into the londe of Israhel. But whē he herde that Archs elaus did raygne in Jury / in the roume off hys father Herode / he was afrayde to goo thether / notwithstondynge after he was warned in hys slepe / he tourned a syde into the parties off gali= le / and went and dwelt in a cite called Nazares th / to ffulfill that which was spoken be the pro= phetes: He shalbe called of Nazareth.

The Thirde Chapter.

In those dayes Jhon the baptiser cam and preached in the wildernes off iury saynge: Repēt / the kyngdom̄ of heven is at honde. This is he of whom it is spoken be the prophet Esay /

which sayeth: The voyce off a cryer in wylders nes/prepare the lordes way/and make hys pas thes strayght.

This Jhō had hys garment off camels heer/ and a gerdell off a stryñe aboute his loynes. Hys meate was locustes/ād wylde hony. Then went oute to hym Jerusalem/and all Jury/aud all the regiō rounde aboute Jordan/ād were baps tised of hym in Jordan/knoledging their syñes.

When he sawe many off the pharises and off the saduces come to hys baptim/he sayde vns to them: O generacion of vipers/who hath tas ught you to fle from the vēgeaūce to come? bry nge forth therefore the frutes belongynge to res pentaūce. And se that ye ons thynke not to saye in your selves/we have Abrahā to oure father. For I saye vnto you/that God is able off these stones/to rayse vp chyldren vnto Abrahā. Ēvē nowe is the ax put vnto the rote of the trees: soo that every tree which brīgeth not ffor the goode frute/shalbe hewē doūe/and cast into the fyre.

I Baptise you in water in tokē of repētaūce/ but he that cōeth after me/is myghtier then I: whose shues i ām not worthy to beare. he shal bap tise you with the holy gost/ād with fyre/which hath also his fā in his hōd/and will pourge his flooze/ād gadze the wheet into his garner/and will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile into Jordan/ to Jhon/ffor to be baptised off hym. But Jhon forbade hym/saynge: I ought to be baptysed off the: and commest thou to me? Jesus ans swered and sayde to hym: Lett hyt be so nowe.

For thus hit becõmeth vs to fulfyll all rightes wesnes. Then he suffred hym. And Jesus as sone as he was baptised/ cam strayght out of the water: And lo heven was opẽ vnto hym: and he sawe the spirite of god descẽde lyke a dove/ and lyght vppon hym. And lo there cam a voice frõ heven sayng: thys ys my deare sone in whom is my delyte.

The fourthe Chapter.

Then was Jesus ledd awaye of the spirite in to a desert/ to be tempted of the devyll. And when he had fasted fourtye days and fourtye nyghtes/ att the last he was anhungred. Then came vntyll hym the tempter/ and sayde: yff thou bes the sonne of god/ commãde that these stones be made bred. He answered and sayde: yt is wrytten/ man shall nott live only by breede/ But by every worde that proceadeth out off the mouth off god.

Then the devyll tooke hym vpp in to the holy cite/ and set hym on a pynacle of the tẽple/ and sayd vnto hym: yf thou be the sonne of god/ cast thy sylfe doune. For hit ys wrytten/ he shall geve his angels charge over the/ ãd with there hãdes they shall stey the vpp/ that thou dashe not thy fote agaynst a stone. Jesus sayde to hym/ hit ys wryttẽ also: thou shalt not tempte thy lorde god.

The devyll toke hym vp agayne and ledde hym in to an exceedynge hye mountayne/ and shewed hym al the kyngdomes of the worlde/ and the be

auty of them/and sayde vnto hym: all these will I geve the/iff thou wilt faull doune and worship me. Thē sayde Jesus vnto hym. Avoyd Satan. For it is written/Thou shalt worshyp thy Lorde God/and hym only shalt thou serve.

Then the Dyvell left hym/and lo/the angels cam and ministred vnto hym.

When Jesus had herde that Jhō was takē/he departed into Galile/and left Nazareth/ād went and dwelte in Capernaum/which is a cite apon the see/in the coostes off Zabulō and Neptalim/to ffulfill that whiche was spokē be Esay the prophet/saynge: Beholde the lōde of Zabulō ād Neptalim/the waye of the see beyōde Jordan/Galile off the Gentyls/the people whiche sat in dercknes/sawe greate lyght: And to them which sate in the region and shadowe off deeth/lyght is spronge.

From thatt tyme Jesus began to preache/ād to say: repēt/for the kingdōm of hevē is at hōde.

As Jesus walked by the see off Galile/he sawe two brethrē: Simō which was called Peter/ād Andrew his brother/castynge a neet into the see (for they were fisshers) ād he sayde vnto thē: folowe me/and I will make you fisshers of men. And they strayght waye lefte there nettes/and folowed hym.

And he went forthe from thence/and sawe other twoo brethren/James the sone of Zebede/and Jhō his brother in the shippe/with Zebede their father/mendynge their nettes/and called them. And they with out taryinge lefte the shyp and their father and folowed hym.

And Jesus went aboute all Galile/teachyng yn their synagoges/and preachynge the gospell of the kyogdom̃/and healinge all maner of sick nes/and all maner dyseases amõge the people. And hys ffame spreed abroode through oute all Siria. And they brought vnto hym all sicke people/that were taken with divers diseases and gripigs/ād thē that were possessed with devils/ and those which were lunatyke/and those that had the palsey/And he healed them. And there folowed hym a greate nombre off people/from Galile/and from the ten cites/and from Jerusalem/and from Jury/ād from the regiõs that lye beyonde Jordan.

The .V. Chapter.

When he sawe the people/he went vp into a mountayne/and when he was set/his disciples cam vnto hym/and he opeñed his mought/and taught them saynge: Blessed are the povre in spirite: for theirs is the kyngdom̃ off heven. Blessed are they that morne: for they shalbe cõforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which honger and thurst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure ī herte: for they shall se God. Blessed are the maynteyners of peace: for they shalbe called the chyldrē of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdom̃ off heven. Blessed are ye when mē shall revyle you/

and persecute you/ and shall falsly say all manner of yvell saynges agaynst you ffor my sake. Reioyce and be glad/ for greate is youre reward in heven. For so persecuted they the prophets which were before youre dayes.

Ye are the salt of the erthe. but and if the salt be once vnsavery/ what can be salted therwith? it is thence forthe goode for nothynge/ but to be cast oute at the dores/ and that mẽ treade it vnder fete. Ye are the light of the worlde. A cite that is set on an hill cañot be hid/ nether do mẽ lyght a candell and put it vnder a busshell/ but on a candelstick/ ād it lighteth all them which are in the housse. Se that youre light so shyne before men/ that they maye se youre good workes/ and glorify youre father which is in heven.

Ye shall not thynke that I am come to disannull the lawe/ or the prophets. no I am nott cõe to disanull them/ but to fulfyll them. For truely I saye vnto you/ till hevẽ and erth perisshe/ one iott/ or one tytle of the lawe shall not scape/ tyll all be fulfilled.

Whosoever breaketh one of these lest cõaũdmentes/ and shall teache mẽ so/ he shalbe called the leest in the kyngdom̃ off heven. But whosoever shall observe and teache them/ that persone shalbe called greate in the kyngdom̃ off heven.

For I saye vnto you/ except youre rightewesnes excede/ the rightewesnes off the scribes and pharises/ ye cannot entre into the kyngdome off heven.

Ye have herde howe it was sayd vnto thẽ off the olde tyme. Thou shalt not kyll. Whosoever

shall kyll/shalbe in daunger of iudgement. But I say vnto you/whosoeu is ãgre with hys brots her/shalbe in daungre off iudgement. Whosoeuer shall saye vnto hys brother racha/shalbe in daunger off a coũsell. But whosoever shall saye vnto his brother thou fole/shabe in daunger off hell fyre. Therfore when thou offeresi thy gyfte att the altre/and there remembresi that thy brother hath eny thynge agaynst the: leve there thyne offrynge before the altre/ãd go thy waye first and reconcile thy silfe to thy brother/and thẽ come and offre thy gyffte.

Agre with thine adversary at once/whyles thou arte in the vaye with hym/lest thine adversary delyure the to the iudge/and the iudge deliure the to the mĩster/ãd thẽ thou becast ĩ to prison. I say vnto the verely: thou shalt not cõe out thence till thou have payed the vtmost farthige.

Ye have herde howe yt was sayde to them off olde tyme/ Thou shalt nott committ advoutrie. But I say vnto you/that whosoever eyeth a wyfe/lustynge affter her/hathe committed advoustrie with her alredy in his hert.

Wherfore yf thy right eye offende the/plucke hym out ãd caste him from the. Better hit is for the that one of thy mẽbres perisshe then that thy whole body shuld be caste in tho hell. Also yf thy right honde offend the/cut hym off ãd caste hym from the. Better hyt ys that one off thy membres perisshe/then that all thy body shulde/be caste in to hell.

Hit ys sayd/whosoever put awaye his wyfe/ let hym geve her a testymonyall of her devorces

ment. But I say vnto you: whosoever put a-
waye hys wyfe (except hyt be for fornication)
causeth her to breake matrimony. And whoso-
ver maryeth her that is divorsed/ breketh wed-
locke.

Agayne ye have herde howe it was sayd to the
off olde tyme/ thou shalt not forswere thy silfe/
but shaltt performe thyne othe to God. But I
say vnto you swere not at all: nether by heve for
hit ys goddes seate: nor yet by the erth/ ffor it ys
hys fote stole: Nether by Jerusalem/ ffor hit ys
the cite of the grete kynge: nether shalt thou swe-
are by thy heed/ be cause thou cãst not make one
heer whyte/ or blacke: But your cõmunicacion
shalbe/ ye/ ye: nay nay. For what soever is mo-
re then that/ cometh off yvell.

Ye have herde howe it ys sayd/ an eye for an
eye: a tothe for a tothe. But I saye vnto you/ th-
at ye withstond not wronge: But yf a mã geve
the a blowe on thy right cheke/ tourne to him the
othre. And yff eny man will sue the at the lawe/
and take thy coote from the/ Lett hym have thy
clooke also. And whoso ever wyll compell the to
goo a myle/ goo wyth him twayne. Geve to him
that axeth. ād from hī that wolde borowe tours-
ne not awaye.

Ye have herde howe it is sayde: thou shalt lo-
ve thyne neighbour/ and hate thine enemy. But
y saye vnto you/ love youre enemies. Blesse them
that course you. Do good to them that hate you/
Praye ffor them which doo you wronge/ ād pers-
secute you/ that ye maye be the chyldren of youre
hevenly father: ffor he maketh his sunne to ary-

se/on the ywell/and ō the good/and sendeth his reyne ō the iuste ād on the iniuste. For yf ye shall love thē/which love you: what rewarde shall ye have? Doo not the publicans even so? And if ye be frendly to youre brethren onli: what singuler thynge doo ye? Doo nott the publicās lyke wyse? Ye shall therfore be perfecte/even as youre hes venly father is perfecte.

The. vj. Chapter.

TAke hede to youre almes. That ye geve it not in the syght of men. to the intent that ye wol= de besene off them. Or els ye gett no rewarde off youre father in heven. When soever therfore th= ou gevest thine almes/thou shalt not make a trō pet to be blowē before the/as the ypocrites do in the synagogs and in the stretes/ffor to be preysed off men/Verily I say vnto you/they have there rewarde. But when thou doest thine almes/let not thy lyfte hond knowe/what thy righte hand doth/that thyne almes may be secret/ād thy fa= ther which seith ī secret shall rewarde the opēly.

And when thou prayest/thou shalt nott be as the ypocrytes are. For they love to stond ād praye in the synagoggs/and in corners of the stretes/be cause they wolde be sene of men. Vereley I saye vnto you/ they have there rewarde. But when thou prayest/entre into thy chamber/and shutt thy doze to the/and praye to thy father which vs in secrete: ād thy father which seith ī secret/shal rewarde the openly.

But when ye praye/bable not moche/as the

gentyls do: for they thincke that they shalbe hers de ffor there moche bablyngs sake. Be ye not lyke them there fore. For youre father knoweth wherof ye have neade/ be fore ye axe off him. After thys maner there fore prayeye.

O oure father which arte in heven/ halowed be thy name. Let thy kyngdō come. Thy wyll be fulfilled/ as well in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases/ evē as we forgeve thē which treaspas vs. Leede vs not in to temptacion. but delyvre vs ffrom yvell/ Amen. For ād yff ye shall forgeve other men there treaspases/ youre father ī hevē shal also forgeve you. but ād ye wyll not forgeve men there trespases/ nomore shall youre father forgeve youre treaspases.

Moreovre when ye faste/ be not sad as the ypocrytes are. For they dissigure there faces/ that hit myght apere vnto men that they faste. Verely y say vnto you/ they have there rewarde. But thou/ whē thou fastest/ añoynte thyne heed/ād washe thy face/ that it appere nott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father wpich seith in secret/ shall rewarde the openly.

Gaddre not treasure together on erth/ where rust ād mothes corrupte/ and where theves breake through and steale. But gaddre ye treasure togedder in heven/ where nether rust/ nor mothes corupe. ād wher theves nether breake vp/ nor yet steale. For wheare soever youre treasure ys/ there are youre hertes also.

The light off thy body is thyne eye. Wherfore

if thyne eye be single/ all thy body ys full of light
But ād if thyne eye be wycked/ thē is all thy body
full of dercknes. Where fore yf the light that is ī
the be dercknes: howe greate ys that dercknes?
No man can serve two masters. For other he
shall hate the one/ ād love the other: or els he sh-
all lene the one/ ād despise the other. Ye cā nott
serve God and mām̄on. Therefore I saye vnto
you/ be not carefull for youre lyfe/ what ye shall
eate/ or what ye shall dryncke/ nor yet for youre
boddy/ what raymēt ye shall weare. Ys not the
lyfe more worth then meate? and the boddy mo-
re off value then rayment? Beholde the foules
of the aier: for they sowe not/ neder reepe/ nor yet
cary into the barnes/ and yett youre hevenly fa-
ther fedeth then. Are ye not better then they?
Whiche off you (though he toke tought there
fore) coulde put one cubit vnto his stature? And
why care ye then for raymēt? Beholde the lyles
off the felde/ howe thy growe/ They labour not
nether spyn̄/ And yet for all that I saie vnto you
that even Solomon in all his royalte/ was nott
arayed lyke vnto one of these. Wherfore yf God
so clothe the grasse/ which ys to daye in the felde
and to morowe shalbe cast īto the fournace: sh-
all he not moche more do the same vnto you/ o ye
off lytle fayth?
Ther fore take no thought saynge: what shall
we eate/ or what shall we dryncke/ or where wi-
th shall we be clothed (Aftre all these thyngs ses-
ke the gētyls) For youre hevēly father knoweth
that ye have neade off all these thyngs. But ra-
ther seke ye fyrst the kyngdom off heven/ and the

rightewesnes ther of / and all these thyngs shalbe ministred vnto you.

Care not therfore for the daye foloynge. For the daye foloynge shall care ffor yt sylfe. Eche dayes troubleys sufficient for the same silfe day.

The Vij. Chapter.

IVdge not lest ye be iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with the same shall it be mesurd to you agayne. Why seist thou a moote in thy brothers eye / ād perceivest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute a moote oute off thyne eye / and behold a beame is in thyne awne eye. Ypocryte / first cast oute the beame oute of thyne awne eye / and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geve not that which is holy to doggs / nether cast ye youre pearles before swyne / lest they trede them vnder their fete / and the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shall fynd / Knocke ād it shalbe opened vnto you. For whosoever axeth receaveth / and he that seketh fyndeth / and to hym that knocketh / it shalbe opened. ys there eny mā amōg you which wolde proffer his sōne a stone if he axed him breed: or if he axed fysshe / wolde he proffer hyme a serpent: Yff ye then whiche are evyll / cann geve to youre chyldren good gyftes: howe moche moore shall youre father which ys in heven / geve good thynges to them that axe off hym:

Therfore what soever ye wolde that mē shuld de do to you/even so do ye to thē. This ys the las we and the prophettꝭ.

Enter in at the strayte gate: ffor wyde is the the gate/and broade ys the waye thatt leadeth to destruccion: and many there be which goo yn there att. For strayte is the yate/and narowe is the waye which leadeth vnto lyfe: and feawe thꝭ ere be that fynde it.

Beware off falce prophettꝭ/whiche come to you in shepes clothynge/but inwardly they are ravenynge wolves. Ye shall knowe them by thꝭ eir frutes. Do men gadre grapes off thornesꝰ or figges of brerresꝰ Even soo evry good tree/brꝭ yngethe forthe good frute. Butt a corrupte tree/ bryngethe forthe evyll frute. A good tree cānott bryngе forthe bad frute: nor yett a bad tree can bryuge forthe good frute. Every tree that brynꝭ gethe not forthe good frute/shalbe hewē doune/ and cast into the fyre. Wherfore by there frutes ye shall knowe them. Not all they thatt say vnto me/Master/Master/shall enter into the kyngꝭ dom̄ off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me yn that daye/Master/Master/have we nott ī thy name prophesied? And ī thy name have we not cast oute devyls? And in thy name have we nott done many miracles. And then will I knowlege vnto them/that I never knewe them. Departe from me/ye workers of iniquite.

Whosoever hearethe off me these saynges/ and doethe the same/I wyll lyken hyme vnto a wyse man which bylttt his house on a rocke: and

aboũdance offrayne descended/ and the fludd̄ cā/ ād the wynd̄ blewe/ ād bett vppō that sa= me housse/ ād it was not over throwen because it was grounded on the rocke. And whosoever heareth of me these saīg̃/ ād doth not the same/ shalbe lyken̄ed vnto a folysh mā/ which bilt his housse apon the sonde/ and abundaunce of ray= ne descēded/ and the fludd̄ cam/ and the wynd= d̄ blewe/ and beet vppon that housse/ ād it was over throwen/ and great was the fall off it.

And it cam to passe/ that whē Jesus had en= ded these sayng̃/ the peple were astōnied at his doctryne. For he taught them as one havynge power/ and not as the scribes.

The. viij. Chapter.

When Jesus was come downe from the mountayne/ moch people folowed him. And lo/ there cam a lepre/ and worsheped him saynge: Master/ if thou wylt/ thou canst make me clene. He putt forthe his hōd and touched hi= saynge: I wyll/ be clene/ and immediatly his le= prosy was clēsed. And Jesus said vnto him. Se thou tell no man/ but go and shewe thysilf to the preste and offer the gyfte/ that Moses commaū= ded to be offred/ in witnes to them.

Whē Jesus was ētred in to Capernaum/ the= re cam vnto him a certayne Cēturion/ besechyng him and saynge: Master my servaunt lyeth sicke att home off the palsye/ ād is grevously payned. And Jesus sayd vnto him: I wyll come and cu= re him. The Centurion āswered and saide: Syr I am not worthy that thou shuldest com vnder

the rofe of my houſſe/ bnt ſpeake the worde only
ād my ſervaūt ſhalbe healed. For y alſo my ſelfe
am a man vndre power/ ād have ſowdeerſ vnd
dre me/ ād y ſaye to one/ go/ and he goeth: ād to
another/ come/ ād he cometh: ād to my ſervaūt/
do this/ and he doeth it. Whē Jeſus herde theſe
ſayngſ: he marveyled/ and ſaid to thē that folo
wed hī: Verely y ſay vnto you/ I have not foū
de ſo great fayth: no/ not in Iſraell. I ſay therſ
fore vnto you/ that many ſhall come frō the eeſt
and weeſt/ ād ſhall reſt with Abraham/ Iſaac
and Jacob/ in the kyngdō of hevē: and the chil
dren of the kingdom ſhalbe caſt out in to the vt
moſt derckines/ there ſhalbe wepinge and gna
ſſhing of tethe. Thē Jeſus ſaid vnto the Centu
rion/ go thy waye/ and as thou haſt beleued ſo
be it vnto the. And his ſervaūt was healed that
ſame houre. And Jeſus went into Peters hou
ſſe/ and ſawe his wyves mother lyinge ſicke of a
fevre/ and he thouched her hande/ and the fevre
left her: ād ſhe aroſe/ and miniſtred vnto them.

Whē the evē was come they brought vnto hī
many that were poſſeſſed with devyllſ/ And he
caſt out the ſpirites with a worde/ ād healed all
that were ſicke/ to fulfill that whiche was ſpokē
by Eſay the prophet ſainge: He toke on him oure
infirmytes/ and bare oure ſickneſſes.

Whē Jeſus ſawe moche people about hī/ he
cōmaūded to go over the water. And there cā a
ſcribe ād ſaid vnto him: maſter/ I woll folowe
the whyther ſumever thou goeſt. And Jeſus ſa
id vnto hī: the foxes have holes/ and the brydds
of the aier have neſtes/ but he ſonne of the man

hath not where õto leye his heede: Another that was one of hys disciples seyd vnto him: master suffre me fyrst/ to go and burye my father. But Jesus said vnto him: folowe me/ ād let the deed burie their deed.

And he entred in to a shyppe/ and his disciples folowed him / And lo there arose a greate storme ī the see/ in somoche/ that the shippe was hyd with waves/ ād he was aslepe. And his disciples cam vnto him/ ād awocke hym/ sayinge: master/ save vs/ we perishe. And he said vnto them: why are ye fearfull/ o ye endewed with lytell faithe? Thē he arose/ and rebuked the wynds ād the see/ and there folowed a greate calme. And mē marveyled and said: what mā is this/ that bothe wynds and see obey hym?

And when he was come to the other syde/ ī to the coūtre off the gergesēs/ there met hī two possessed of devylls/ which cam out off the graves/ and were out off measure fearce/ so that no man myght go by that waye. And lo they cryed out sayinge: O Jesu the sonne off God/ what have we to do with the? art thou come hyther to torment vs before the tyme be come? There was a good waye off from them a greate heerd of swyne fedinge. Then the devyls besought him sayinge: if thou cast vs out/ suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes. Then went they out/ ād departed into the heerd of swyne. And lo/ all the heerd of swyne was caryed with violence hedlinge into the see/ and perisshed ī the water. Thē the hesrdmē/ fleed and went there ways into the cite/

and tolde every thinge/and what had fortuned vnto then that were possessed of the devyls. And lo/all the cite cam out/ād met Jesus. And whē they sawe him they besought him/to departe out off there costrs.

The ix. Chapter.

AND he entred īto the shippe: and passed over and cam īto his awne cite. And lo/they brought vnto him a man sicke off the palsey/lysinge in his bed. And when Jesus sawe there faith/he said to the secke off the palsey: sonne be off good chere/thy sinnes are forgeven the. And lo/certeyne of the scribes said in them selves/he blasphemeth. And when Jesus sawe there thoughtes/he said: wherfore think ye evyll in youre hertrs? Whether ys eyer to saye/thi synnes are forgeven the/or to saye: aryse and walke? That ye maye knowe/that the sonne of man hathe power to forgeve synnes in erth/then sayd he vnto the sicke of the palsey: aryse/take vppe thi beed/and go home to thyne housse. And he arose and departed to his housse. The people that sawe it/marveylled and glorified God/which had geven suche power to men.

And as Jesus passed forth from thence/he sawe a man sytt at the receyte off custume named Matheu/and said to him: folowe me. And he arose and folowed him. And hit cā to passe/that Jesus satt at meate in his housse. And lo/many publicans and synners/cam and satt downe also with Jesus/and his disciples.

Whē the pharyses had perceaved that/they

sayd vnto hys disciples: Why eateth youre mas
ster with pnblicans and synners? When Jesus
herde that/ he sayde vnto them: The whole nea
de not the vision/ but they that are sicke. Goo
and learne/ what that meaneth: I have pleasu
re in mercy/ and not in offerynge. For Jam not
come to call the rightewes/ but the sinners to re
pentaunce.

Then cam the desciples of Jhonto hymsayn
ge/ why do we and the farises fast ofte: but thy
disciples fast not? And Jesus sayde vnto them:
Can the weddynge chyldren morne as longe as
the bridegrom is with them? The tym will come
when the brydgrome shalbe tacken awaye from
them/ and then shall they faste. Noo man pece
th an olde garment with a pece off newe cloothe.
For then tacketh he away the pece agayne from
the garment/ and the rent ys made worsse. Nei
ther do men put newe wyne into olde vessels/ for
thē the vessels breake/ ād the wyne runneth oute
and the uessels peryshe. But they powre newe
wyne into newe vessels/ ād so are both saved to
gedder.

Whyls he thus spake vnto them/ Lo there cā
a certayne ruler/ and worshipped hyme saynge:
my doghter is deed all redy/ but com and lay thy
honde on her/ ād she shall live. And Jesus aro
se and folowed hym with hys disciples. And bes
holde/ a woman which was diseased with an is
sue of bloud xij yeres/ cam behynde hym and to
ched the hem off hys vesture. For she sayd in her
silfe: yff I maye toche but even his vesture only/
I shal be safe. Jesus tourned hym about/ ād bes

held her sayng: Doughter be off goode comfor
te/ thy fayth hath made the safe. And she was
made whole even that same houre.

And when Jesus cam into the ruelers housse
and sawe the mīstrels/ and the people wondr
yng/ he sayde vnto them: Get you hence/ for the
mayde is not deed/ but slepeth. And they leughe
hym to scorne. As sone as the people wer put for
the a dores/ he wēt ī and toke her by the hond/
and the mayde arose. And this was noysed thr
ough out all the londe.

And as Jesus departed thence/ two blynde
men folowed hym crying and sayng: O thou so
nne of David/ have mercy on vs. And when he
was come into the housse/ the blynd cam to hym
And Jesus sayde vnto them: Beleve ye that I
am able to do thys? They sayde vnto hyme: ye
master. Then touched he their eyes/ sayng: acor
dynge to youre faythe/ be it vnto you. And their
eyes wer opened. And he chaurged them sayng:
See that no mā knowe of it. But they as sone as
they were departed/ spreed abroade hys name
through oute all the londe.

As they went out/ beholde/ they brought to
hym a domī man possessed of a devyll. And as so
ne as the devyll was cast oute/ the domē spake.
And the people merveled/ saynge: it never soo
appered in Israhel. Butt the pharises sayde: he
casteth oute devyls/ by the power of the chefe de
vyll.

And Jesus wēt about all the cites ād tounes/
teachynge in their sinagoggs and preachyng the
gospell off the kyngdomē. And healīge all maner

sicknes and desease amōge the people. But whā he sawe the people/ he had pite on thē/ because they were pined awaye/ and scattered abroade even as shepe/ havynge no shepheerd.
Thē sayde he to hys disciples: the herveste is greate/ but the laborers ar feawe. Wherfore prays ye the harveste lorde/ to sende forthe labourers into hys harveste.

The v. Chapter.

AND he called his xij disciples vnto him/ ād gave them power over all vnclene sprites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner off deseases.

The names of the xij apostles are these. The fyrst/ Simon wkich ys called Peter: and Andrew his brother. James the sonne off Zebede/ ād Jhon his brother. Philip ād Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus/ otherwyse called Taddeus. Simon off cane/ and Judas Iscarioth/ which also betrayed hym.

These xij sent Jesus/ and cōmaunded thē saynge: Goo nott into the wayes thatt leade to the gentyls/ and into the cites off the samaritans ēter ye nott: But go rather to the lost shepe off the housse of israhel. go ād preach sayng: that the kyngdom̄ off heven ys at hande. Heale the sicke/ clense the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne. Posses nott golde/ nor silver/ nor brasse/ yn yo-

ure gerdels/ nor yet scrip towardes your iorney
Nether two cotes/ nether shues/ nor yet a rod.
For the workman is worthy to have his meate.
Into whatsoever cite or toune ye shall com/ en-
quyre who ys worthy yn it/ and there abyde till
ye goo thence.

And whē ye come into ā housse/ grete the same.
And yff the housse be worthy/ youre peace
shall come apon the same. But yf it be not wor-
thy/ youre peace shall retourne to you agayne.
And whosoevever shall nott receave you/ nor
will heare youre preachynge/ when ye departe
oute off that housse/ or that cite/ shake of the dus-
te of youre fete. Truely I say vnto you: it shal-
be easier for the londe off Sodoma/ and Gomo-
ra/ in the daye off iudgement/ then for that cite.

Lo I sende you forthe as shepe amonge wol-
ves. Be ye therfore wyse as serpentes/ ād inno-
cent as doves. Beware off men/ ffor they shall
deliver you vp to the counseils/ and shall scour-
ge you in there sinagoggs. And ye shall be brou-
ght to the heed ruelers and kynges for my sake/
in witnes to them and to the gentyls.

But whē they put you vp/ take no thought
howe or what ye shall speake/ for yt shall be ge-
ven you/ even in that same houre/ what ye shall
saye. For it is not ye that speke/ but the sprete of
your father which speaketh in you. The brother
shall betraye the brother to deeth/ ād the father
the sonne. And the chyldren shall aryse agynste
their fathers/ and mothers: and shall put them
to deethe/ and ye shall be hated off all men/ ffor
my name. But whosoever shall continew vnto

the ende/ shalbe saved.

When they persecute you in wone cite/ flye in to another. I tell you for a treuth/ ye shal nott fynysshe all the cites of israhel/ tyll the sonne of man be come. The disciple ys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the disciple to be as hys master ys/ and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse beelzebub: howe moche more shall they call them of his housholde so? feare them nott therefore.

There is no thinge so close/ that shall not be openned/ and no thinge so hyd that shall not be knowen.

What I tell you in derckne s/ that speake ye in lyght. And what ye heare in the eare that preache ye on the housse toppes.

And feare ye nott them which kyll the body/ and be nott able to kyll the soule. But rather feare him/ which is able to destroye bothe soule and body in hell. Are nott two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/ with out youre father. And nowe are all the heers of youre heeds numbred. Feare ye not therfore/ ye are off more value/ then many sparrowes.

Who soever therfore knowlegeth me before men/ him will I knowledge before my father in heven. But whoso ever shall denye me before mē/ him will I also denye before my father which ys in heven.

Thynke not/ that y am come to sende peace in to the erth. I cam nott to send peace/ but a swearde. For y am come to sett a mā att varyance

ageynst hys father/ and the doughter ageynst her mother/ ād the doughterelawe ageinst her motherelawe: And a mānes foes shalbe/ they of his owne housholde.

He that lovith hys father/ or mother more thē me/ is not worthy of me. And he that loveth his soñe/ or doughter more then me/ is not mete for me. And he that taketh nott his crosse and foloweth me/ ys nott mete for me. He that fyndeth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet ī the name of a prophet/ shall receave a prophetꝭ rewarde. And he that receavith a righteous man in the name of a righteous man/ shall receave the reward of a righteous man. And whosoever shall geve vnto won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tel you of a trueth/ he shall not lose his rewarde.

The. xj. Chapter.

AND it cam to passe when Jesus had ended his preceptꝭ vnto his disciples/ he departed thence/ to preache and teache in there cites.

When Jhon beinge in preson herde the workes of christ/ he sent two of his disciples ād sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blind se/ the halt goo/ the lyppers ar clensed: The deef heare/ the ded

are reysed vp ageine/ and the gospell is preached to the povre. And happy is he thatt is noott hurte by me.

Even as they departed/ Jesus began to speake vnto the people of Jhon. What went ye for to se in the wylderne? went ye out to se a rede waveringe with the wynde? oder vhat went ye out for to se? went ye to se a man clothed in softe rayment? Beholde/ they that weare softe clothīg are in kynges howses. Butt what went ye oute for to se? went ye outt to se a prophet? Ye I saye vnto you/ and more then a prophet. For this is he off whom it is wrytten. Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the.

Verely y saye vnto you/ amonge the chyldren off women arose there not a gretter then Jhon baptist. Notwithstondinge he that ys lesse ī the kyngdom off heven/ ys gretter then he. Frō the tyme off Jhon baptist hytherto/ the kyngdom of heven suffreth violence/ and they that make vyolence pull it vnto them. For all the prophetes/ & the lawe prophesyed vnto to tyme of Jhon. Also yf ye wyll receave it/ thys ys Helyas/ which shuld come. He that hath eares to heare/ let hī here

But wheare vnto shall y lyken this genercacion? it ys lyke vnto chyldren/ which syt in the market/ and call vnto there felowes/ and saye: we have pyped vnto you/ and ye have not daunsed We have morned vnto you/ and ye have not sorrowd. For Jhon cam nether eatynge nor drīkīge/ and they saye he hath the devyll. The sonne of man cam eatynge ād drinkinge/ and they sas

ye/ beholde a gluttō/ ād a drynker of wyne/ and a frend vnto publicans/ and synners. And wyſ-
dome ys iuſtified off her chyldren.

Thē begā he to vpbraid the cites/ ī which moſt of his miracles were dō/ becauſe they did not repēt. Wo be to the Chorazin. Wo be to the Bet-
zaida: for if the miracles which wer ſhewd ī you had bene done in tiyre ād ſidon they had repen-
ted lōge agō ī ſack cloth ād aſſhes. Neverthelesſe y ſay to you: it ſhall be eſier for Tyre ꝛ Sidon at the day of iudgmēt/ thē for you. And thou Capes-
rnaū which art lift vp vnto hevē/ ſhalt be thruſt doune to hell. ffor if the miracles which have be-
ne done ī the/ had bene ſhewed ī Sodō: they had remayned to this daye. Neverthelesſe I ſay vn-
to you: it ſhall be eaſiar for Sodō ī the day of iud-
gemēt/ thē for the. Thē Jeſus anſwered ād ſayd I prayſe the o father lorde of heven ād erth/ be-
cauſe thou haſt hid theſe thyngſ frō the wyſe ād prudēt. ād haſt opened thē vnto babes/ even ſo father for ſo it pleaſed the. All thyngſ are geven vnto me of my father. And no man knoweth the ſōne/ but the father. nether knoweth eny mā the father/ ſave the ſōne/ ād he to whome the ſonne will open hym.

Come vnto me all ye that labour/ ād ar ladē/ ꝛ y will eſe you. Take my yoke ō you ꝛ lerne of me for y ā meke ād loly in herte: and ye ſhall fynd eſe vnto youre ſoules. For my yoke is eaſy/ and my burden is light.

The xij. Chapter.

IN that tyme wēt Jeſus ō the ſabot day thor-
ow the corn ād his diſciples wer āhōgred/

and began to plucke the eares off corne/ and to eate. When the phariſes had ſene that/they ſayde vnto hī: Behold thy diſciples do that which is not lawfull to do apon the ſaboth day. He ſayde vnto them: Have ye nott reed whatt David did/when he was anhoungered/and they alſoo which were with hym? Howe he entred into the houſſe of God/and ate the halowed loves/whiche were not lawfull ffor hym to eate/nether ffor them which were with hym: but ōly for the preſtes. Or have ye not reed in the lawe/howe that the preſtes in the temple breake the ſaboth daye and yet are blamleſſe? But I ſaye vnto you: that here is one greater thē the temple. Wherfore if ye had wiſt what this ſaynge meneth: I requyre mercy/and not ſacrifice. ye wold never have condēned īnocentes. For the ſōne off man is lord even off the ſaboth daye.

And he departed thence/ and went into their Sinagogge/and beholde there was a mā/which che had his hande dryed vp. And they axed hym ſaynge: Ys yt lawfull to heale apon the ſaboth daye? because they myght acuſe him. And he ſayde vnto them: whyche ys he amonge you/iff he had a ſhepe fallen into a pitt ō the ſaboth daye/ that wolde not take hym and lyft hym out? And howe moche ys a man better then a ſhepe? Wherfore it ys lefull to do a good dede on the ſaboth daye. Then ſayde he to the man: ſtretch forth thy hand/and he ſtretched it forthe/ād yt was agayne made even as whole as the other.

Thē the faryſes went forthe/ād toke counſell agaynſt hym/ howe they myght deſtroye hym.

Whē Jesus knewe that/ he departed thencē/ ād moche people folowed him/ ād he healed thē all. and charged them/ that they shulde not make hī knowē/ to fulfyll that which was spokē by Esay the prophet/ which sayeth: Beholde my sonne/ whom I have chosen/ my derlinge/ ī whom my soule hath had delite. I wyll put my sprete on him/ ād he shall shewe iudgemēt to te gētyls. He shall not stryve/ he shall not crye/ nether shall eny man heare hys voyce in te streetꝭ/ a brosed rede/ shall he not breacke/ and flaxe that begynneth to burne he shall not quenche/ tyll he sende forth iudgement vnto victory/ and in hys name shall the gentyls truste.

Thē was brought to hym/ wō possessed with a devyll whych was both blynde and domē. and he healed him/ īsomoch that he which was blynd ād domē/ both spake ād sawe. And all the people were amased/ ād sayde: Is not this the sōne of david? Whē the pharises herde that/ they sayde: he dryveth the devyls no nother wise oute but by the helppe off belsebub the chefe of the

But Jesus knewe there thoughtꝭ/ (devyllꝭ. ād sayde to them. Every kyngdom devided with in it sylfe shalbe desolate. Nether shall eny cite or housholde devyded ayenst it sylfe/ contynue. So if satā cast out satā/ thē ys he devyded ayēst him sylfe. Howe shall then hys kyngdō endure? Also if y by the helppe of belzebub cast out devyls: by whose helppe do youre childrē cast them out? therfore thei shalbe youre iudges: But if I cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

Other howe can a man enter into a mighty
mānes housse/ and violently take awaye his go-
des: excepte he fyrst bynde the stronge man/ and
then spoyle hys housse? He that ys not with me
ys agaynst me. And he that gaddereth not with
me scattereth abrode. Wherfore I say vnto you
all maner off synne ād blasphemy shalbe forge-
vē vnto mē/ but the blasphemy against the holy
goost/ shall not be forgevē vnto mē. And whoso-
ver speaketh a worde agaynst the sōne off man/
it shalbe forgeven him. but whosoever speaketh
agaynst the holy goost/ yt shall not be ffforgeven
hym: no/ nether in this worlde/ nether ī the wor-
lde to come.

Other make the tree good/ and his frute good
also: or els make the the tree evyll/ and his frute
evyll also. For the tree ys knowen by hys frute.
O generacion of vipers/ howe can ye saye well/
when ye youre selves are evyll? For of the abōn-
dance of the hert/ the mouthe speaketh. A good
man oute of the good treasure of hys hert/ bryn-
geth forth good thynges. And an evyll man out
off his evyll treasure/ bryngeth forth evyll thin-
ges. But I say vnto you/ that of every ydell wo-
rde/ that men shall have spoken: they shall geve
a countes at the daye off iudgement. For by thy
wordes thou shalt be iustifyed: ād by thy word
thou shalt be condemned.

Then answered certayne off the scribes and
off the pharises saynge: Master/ we wolde fays
ne se a sygne of the. He āswered them saynge: the
evyll ād advoutrous generacion seketh a signe/
but there shall no signe be geven to thē/ but the

signe of the prophete ionas. for as ionas was thre days ād thre nyghtes ī the whales belly: soo shall the sōne of mā be thre days ād thre nightes ī the hert of the erth. The mē of ninivite shall rise at the day of iudgement with this nacion / ād condemne thē. For they repēted at the preachynge of Jonas. ād behold / a greater then Jonos ys here. The quene of the south shall ryse at the day of iudgement with this generaciō / ād shall condemne thē: For she cam from the vtmost partis es of the worlde / to heare the wisdome of Solomon / ād behold heare is a greater thē Solomō.

Whē the vnclene spryte is gone out of a man / he walketh throughout dry places / seking reest and fydeth none. Thē he sayeth: I will retourne ageyne into my housse / frō whence I cam oute. And whē he is come / he fyndeth the housse empty and swepte / and garnisshed. Thē he goeth his waye / ād taketh sevē spretes worsse thē hym silfe / and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Evē so shall it be to this frowarde nacion.

Whill he yet talked to the people: behold hys mod ād his brethrē stode without the dorf / desyring to speake with hī. Thē wō sayd vnto hī: behold thy mod ād thy brethrē stōd without / desi-

He āswered ād sayd (rige to speke with the. to him that tolde hī: Who is my mother? or who are my brethrē? And he stretched forth his hond over his disciples ād sayd: behold my mother ād my brethrē. For whosoever fulfilleth my fathers will whiche is in heven / he is my brother / my suster / and my mother.

The Gospell.

The.xiij. Chapter.

The same daye wēt Jesus out off the houssē/ and sat by the see syde/ and moch people resorsted vnto hī/ so gretly that he wēt and sat in a shyppe/ and all the people stode on the shoore. And he spake many thyngs to them in similitudes/ sayenge: Beholde/ the sower wentt forth to sowe/ And as he sowed/ some fell by the wayes syde/ and the fowlls cam/ and devoured it vppe. Some fell apō stony groūde where it had not moche erth/ and a non it sprōge vppe/ be cause it had no depht off erth: and when the sun was vppe/ hitt cauth heet/ and forlake off rotynge wydered as waye. Some fell amōge thornes/ and the thornes arose and chooked it. Parte fell in goode grūde/ and broght forth good frute: some an hūdred fold/ some fifty fold/ some thyrty folde. Whosoever hath eares to heare/ let him heare.

And hys disciples cā/ and sayde to him: Why speakest thou to them in parables? he answered and sayde vnto them: Hit is geven vnto you to knowe the secretts off the kyngdom of hevē/ but to thē it is not gevē. For whosumever hath to hī shall hit be gevē: and he shall have aboūdance. But whosoever hath not: frō hī shalbe takyn away even thē that same that he hath. Therfore speake y to thē ī similitudes. For though they se/ they se not: and hearinge they heare not: nether vnderstonde. And in thē ys fulfylled the prophesy of Esay/ which prophesi sayth: with youre eares ye shall heare and shall not vnderstōde/ and with youre eyes ye shall se/ and shall not perceave. For

his peoples hert ys wexed grosse. And their eares were dull of herynge/ād their eyes have they closed/lest they shulde se with their eyes/ and heare with their eares/ ād shuld vndstōde with their hertes/ād shulde tourne/ that y myght heale them.

But blessed are youre eyes/for they se/and youre eares/for they heare. Verely y say vnto you/that many prophetes and perfaicte mē have desired to se tho thinges which ye se/ and have not sene thē: ād to heare tho thīges which ye heare/ād have not herde thē. Heare ye therfore the similitude off the sower. When a man heareth the worde of the kingdō/and vnderstōdeth it not/there cometh the evyll mā/ and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grūde ys he/which heareth the worde of God/ and anon with ioye receaveth itt/ yet hath he no rotte in him selfe/ And therfore he dureth but a season: for as sone as tribulation or persecucion aryseth because of the worde/ by and by he falleth. He that was sowne amonge thornes/ys he that heareth the worde off God/ But the care off this worlde/ And the dissaytfulnes off ryches choke the worde/ And so ys he made vnfrutfull. He which is sowne in the good groūde/ys he that heareth the worde and vnderstondeth it/ which also bereth frute/ād brīgeth forth/some ā hūdred folde/some fyfty folde/ ād some thyrty folde.

Another similitude put he forth/ vnto them sayinge: The kyngdm off heven ys lyke vnto a man which sowed good seede in his felde. Butt

whyll men shlepte/ther cam his foo/ and sowed tares amonge the wheate/ and went his waye: Whē the blade was sprōge vp/ād had brought forth frute/ thē appered the tares also. The sers vaunts cam to the householder/ and sayde vnto him: Syr sowedest not thou good seed ī thy clos se/ from whence then hath it tares? He sayde to them/ the ēvious man hath done this. Then the servaunts sayde vnto hym: wylt thou then that we go ād gader it? and he sayde/ nay/ lest whyll ye go aboute to wede out the tares/ ye plucke vp se also with them the wheate by the rotts: let bo the growe to gether tyll harvest come/ and in tis me of harvest/ I wyll saye vnto my repers/ gas dther ye fyrst the tares/ ād bynd them in sheves to be brēt: but gadther the wheete ī to my barne.

Another parable he putt forthe vnto them sas ynge. The kyngedō of hevē ys lyke vnto a grays ne of mustard seede/ whych a man taketh ād sos weth in his felde/ whych ys the leest of all seedes. But when it is growne/ it is the greatest amōge yerbes/ād is a tree: so that the bryddes of the ais er come/ ād bylde in te braunches of it.

Anothere similitude sayde he to them. The kyngdom of heven ys lyke vnto levē which a wos man toke and hyd in iij peckes off meele/ tyll all was levended.

All these thyngs spake Jesus vnto the people by similituds/ and with oute similituds spake he nothinge to them/ to fulfyll that which was spos kē by the prophet sayinge: I wyll opē my mouth in similituds/ād wyll speake forth things whych have bene kepte secrete from the begynnynge off

the worlde.

Then sent Jesus the people awaye/ and cam to housse/ ād hys disciples cam vnto him/ sayns ge: declare vnto vs the similitude of the tares off the felde: Then answered he and sayde to them. He that soweth the good seed/ ys the sōne of mā/ the felde ys the worlde. The children off the kyngdom are the good seed. The evyll mans childrē are the tares. But the enemy which soweth thē/ is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gadred/ and brent in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his āgels/ and they shall gadther out off his kyngdom all things that do hurte/ and all thē which do iniquite/ and shall cast thē into a furnes of fyre. There shalbe waylynge ad gnassyng off teth. Thē shall the iuste mē shyne as bryght as the sun in the kyngdom of their fa: ther. wosoever hath eares to heare/ let hī heare.

Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde/ the which a mā founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that felde.

Agayne the kyngdom off heven is lyke vnto a marchaūt/ sekynge after good pearles/ which when he had founde one precious pearle/ wentt and solde all that he had/ and bought it.

Agayne the kyngdom̄ off heven is lyke vnto a neet cast in to the see/ that gadereth off all kynds of fysshes: which when it is full/ mē drawe to lō: de/ and sitt and gadre the good in to their vessels ād cast the bad awaye. So shall it be at thēde of

the worlde. The angels shall come and sever the bad from the good / ād shall cast them ī to a furs nes of fyre / there shalbe waylinge ād gnasshyns ge of teth.

Jesus sayde vnto them: have ye vnderstonde all these thyngs: they sayde / ye syr. Thē sayde he vnto them: Therfore every scrybe which is conis ge vnto the kyngdō of heven / is lyke an housholz der / which bryngeth forth / out of hys treasure / thyngs bothe newe and olde.

And hyt cam to passe whē Jesus had fynnesz hed these similitudes that he departed thence / ād cam in to his awne countre / and taught in there synagoggs / in so moche that they were astunyed and saide: whence cā all thys wysdon ād power vnto him? is not thys the carpēters sōne? is not hys mother called mary? ād hys brethrē be calz leg / James ād Joses and Symon and Judas? and are not hys systers all here with vs? Whēce hath he all these thyugs? And they wer hurte by him. Then Jesus sayde vnto them: there is no prophet with out honoure / save ī hys awne cozñtre / ād amōge his awne kynne. And he dyd not many myracles there / for there vnbeleves sake.

The. xiiij. Chapter.

AT that tyme Herod the tetrarcha herde off the fame of Jesu / and sayde vnto his servauntes: This is Jhon baptist. he is risen agayne from deeth / and therfore hys power vs so greate. For Herod toke Jhon and bounde hym / and put hym in preson ffor Herodias sake / hys brother phips wyfe. For Jhon sayde vnto hym: hit

ys not lawfull for the to have her. And when he wold have put hym to deeth / he feared the peo-ple / because they counted hym as a prophet.

When Herod's birth daye was come / the do-ughter off Herodias daunsed before them / and pleased Herod. Wherfor he promysed with an oth / that he wolde geve her whatsoever she wo-lde axe. And she beinge informed of her mother before / sayde geve me here Jhon baptist's heed ī a platter. And the kynge sorowed: nevertheles-se for his othes sake / and for their sak's which sate also att the table / he comaunded yt to be geven her. And sent and behedded Jhō in the preson / and his heed was brought in a platter and gevē to the damsell / and she brought it to her mother. And his disciples cam and toke vp his body / ād buryed it. and went and tolde Jesus.

When Jesus had herde that / he departed th-ence by shippe into a desert place out of the way. And when the people had herde therof / they fo-lowed hī a fote out of there cites. And Jesus wēt forth and sawe moche people: and his herte dy-de melte vppon them / and he healed off thē tho-se that were sicke. Whē evē was come / his disci-ples cā to hī saynge. This ys a deserte place / and the daye is spent / let the people departe that they maye go in to the tounes / and bey thē vytayll's. But Jesus sayde vnto them: They have no nea-de to go awaye: Geve ye them to eate. Thē sayde they vnto hī: we have here but .v. loves and two fysshes. He saide: bringe thē hydther to me. And he comaūded the people to syt downe ō the grasse And toke the .v. loves / and the .ij. fysshes ād lok-

ed vp to heven and blessed/ and brake and gave the loves to his disciples/ and the disciples gave them to the people. And they all ate/ ād wer sufe fised. And they gadered vp of the gobbetf thatt remained/ rq̄ basketf full. They that ate were in nōbre about v. M. mē/ besyde wemē ād childrē.

And straught way Jesus made his desciples enter into a shippe/ and to goo over before him/ whill he sent the peple away. And as sone as he had sent the peple away/ he went vp into a moū tayne alone to praye. Aud whē nyght was come he was there hym silf alone. and the shippe was in the middes of the see/ and was toost with wa ves/ for it was a contrary wynde. In the four the watche of the night Jesus cam vnto thē wal kynge on the see: and when hys disciples sawe hī walkynge on the see/ they were amased/ sayins ge: it is some spirite/ ād cryed out for feare. And streyght waye Jesus spake vnto them saynge: be of good cheare/ it is y/ be not a frayed.

Peter answered/ and sayde: master/ ād thou be he/ bidde me come vnto the on the water. and he sayde come. And whē Peter was come doune out of the shyppe/ he walked on the water/ to go to Jesus. But when he sawe a myghty wīde/ he was afrayed. And as he began to synke/ he cry ed sayīge: master save me. And inmediatly Je sus stretched forth his honde/ and caught him/ ād saide to hym: O thou of lytell fayth: wherfore diddest thou dout? And as soone as they were come ī to the shippe/ the winde ceassed. Thē they that were in the shyppe cā ād worshypped him/ sayinge: of a truth thou arte the sonne off God.

And when they were come over/they wēt ī to the lōde of genazareth. And whē the mē of that place had knowledge of hī/they sent out ī to all that countre rounde about/ād brought vnto him all that were sicke/ād besought him/that they myght touche the border of hys vesture only. And as many as touched hytt/were made safe.

The xv. Chapter.

Thē cam to Jesus: scrybes and pharises frō Jerusalem/sayinge: why do thy disciples trāsgresse the tradiciōs of the seniours? for they wesshe not there hondes/whē they eate breed: He answered/and sayde vnto them: why do ye also transgresse the cōmaundmēt of god/thorowe youre tradicios? for god cōmaūded/sayinge: honoure thy father ād moder/ād he that speaketh evyll ayenst hys father or mother/shall suffer deeth. But ye saie/every mā shall saie to his father or mother: whatsoever thyng I offer/that same doeth profyt the/ād so shal he not honoure hys father ād mother. And thus have ye made/that the cōmaundment of god is with out effecte/through youre tradicios. Ypocrytes wel prophesied off you/Esay sayinge: This people draweth nie vnto me with there mouthes/ād honoureth me with their lippes/yet their hert is farre frō me: but ī vaine thei worshippe me teachīge doctrine/which is nothīg but mēs precepts.

And he called the people vnto hī/and saide to them: heare and vnderstōde. That which goeth ī to the mougth/defyleth not a mā: but that which cōmeth out of the mougth/defyleth the man.

The Gospell.

Then cam his disciples / ād sayde vnto hym: perceavest thou / howe that the pharyses are offended hearinge thys sayngē? He answered / ād sayde: all plantes which my hevēly father hath nott planted / shalbe plucked vppe by the rotes. Lett them alone / they be the blynde ledders of the blynde. If the blynde leede the blīde / both shall fall in to the dyche.

Thē answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yett with outē vnderstōdingē? perceave ye not / that whatsoever goeth in at the mouth / descendeth doune in to the bely / ād ys cast out in to the draught? Butt those thingēs which procede out of the mought come from the herte / and they defyle a mā. For out of the herte come evyll thoughtēs / murder / breakyng of wedlocke / whordō / theefte / falce witnesberynge / blasphemy. These are the thingēs which defyle a man. But to eate with vnwesshen hondes / defyleth nott a man.

And Jesus went thence / ād departed in to the coostēs of tire ād sidon. And beholde a womā which was a cananyte cam out of the same coostēs / and cryed vnto him / saynge: have mercy on me lorde the sonne off Dauid / my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him his disciples / and besought him sayinge: sende her away / for she foloeth vs cryinge. He answered / and sayde: I am not sent / but vnto the loost shepe of the housse of israhel. Thē she cam ād worshypped him / sayinge: master sucker me: He answered and saide: it is not good / to take the chil

drēs breed/ ād to cast it to whelpf. She answes red and saide: it is truthe/ neverthelesse the whelppes eate of the crōmes/ which fall from there masters table. Then Jesus answered and sayde vnto her, O woman greateys thy fayth/ be hit to the/ even as thou desyrest. And her doughter was made whole even at that same tyme.

Thē Jesus went awaye from thence/ ād came nye vnto the see of galyle/ and went vppe into a moūtayne/ ād sat doune there. And moche people cam vnto hym havīge with them/ halt/ blīde/ domē/ maymed/ ād other many: ād cast them doune at Jesus fete. And he healed them/ in so moche that the people wōdred/ to se the domē speake/ the maymed whole/ the halt to go/ and the blīde to se. and they glorifyed the god of israhel.

Jhesus called his disciples to him and saide: I have compassion on the people/ because they have contynued with me nowe iij̄ dayes/ ād have nothinge to eate: and I wyll not let them departe fastinge/ leste they perisshe ī the waye. and his disciples sayd vnto him: whēce shuld we get so moche breed ī the wyldernes/ as shulde suffyse so greate a multitude? and Jesus sayde vnto thē: howe many loves have ye? and they seyde: seven and a feawe fysshes. And he cōmaunded the people to syt doune on the grounde. And toke the seven loves/ and the fysshes and gave thanks/ and brake them/ and gave to hys disciples/ ād his disciples gave thē to the people. And they all ate/ and were suffysed. And they toke vppe of the broken meate that was lefte vij̄ baskets full. They that ate were iiij̄ M men/ besyde wemen

and chyldren. And he sent awaye the people/ād toke shyppe ād cā in to the parties of Magdala:

The. xvj. Chapter.

Then cam to hym the pharises with the saduces also/ and dyd tempte hym/ desyrīge that he wold shewe them some signe from hevē. He answered and sayde vnto them: At even ye saye/ we shall have fayre wedder. and that because the skye ys reed: in the mornīge/ ye saye/ to daye shalbe foule wedder/ and that because the skye ys troūbelous and reed. O ye ypocrytes/ ye can discerne the fassiō of the skye: and can ye not discerne the sygnes of the tymes? The froward nacion/ and advoutrous/ seketh a sygne/ there shall no nother sygne be geven vnto thē/ but the sygne off the prophet Jonas. So lefte he thē ād departed.

And whē his disciples were come to the other side of the water/ they had forgottē to take breed with them. Thē Jesus sayd vnto them: Take hede and beware of the levē of the pharises/ ād of the saduces. They thought a monge them selves sayīge: we have brought no breed with vs. Whē Jesus vnderstode that/ he sayd vnto thē. O ye of lyttell fayth/ why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/ nether remēber those v loves whē there were v M men/ and howe many baskettes toke ye vp? Nether the vij loves/ whē there were iiij M: and howe many baskettes toke yes vppe? Why perceave ye not thē/ that y spake not vnto you of breed/ whē I sayde/ beware off the

leuē of the phariſes and of the ſaduces? Thē vnderſtode they/ howe that he bad not them beware of the leuē of breed: butt of the doctryne of the phariſes/ and of the ſaduces.

Whē Jeſus cā in to the coostſ of the cite which is called ceſarea philippi/ he axed hys diſciples ſayinge: whom do mē ſaye that I the ſoñe of mā am? They ſaide/ ſome ſaye that thou arte Jhō baptiſt/ ſome helyas/ ſome Jeremias/ or wō of the prophetſ. He ſeyde vnto them: but whō ſaye ye that I am? Symon Peter answered/ ād ſayde: Thou arte Criſt the ſonne of the livynge god. And Jeſus answered and ſayde to him: happy arte thou Simon the ſonne of Jonas/ for fleſhe and bloud have nott opened vnto the that/ butt my father which is ī hevē. And I ſaye alſo vnto the/ that thou arte Peter. And apon this rocke I wyll bylde my congregaciō. And the gates off hell ſhall nott prevayle a geynſt it. And I wyll yeve vnto the/ the keyes of the kyngdō of heven/ ād what ſoever thou byndeſt vppō erth/ yt ſhall be bounde in heven. and what ſoever thou lowſeſt on erthe/ yt ſhalbe lowſed in heven.

Thē he charged his diſciples/ that they ſhulde tell no mā/ that he was Jeſus Chriſt. From that tyme forth/ Jeſus begā to ſhewe vnto hys diſciples/ howe that he muſt go vnto Jeruſalē/ ād ſuffer many thigſ of the ſenioreſ/ ād of the hye preſtes/ ād of the ſcribes/ ād muſt be killed/ and ryſe agayne the thirde daye. Peter toke hī a ſide/ ād begā to rebuke hym ſayīge: maſter favor thy ſylfe/ this ſhall not come vnto the. Thē tourned he aboute/ ād ſayde vnto Peter: go after me Sathan/ thou offendeſt me/ becauſe thou perceavest

nott godly thyngs: but worldly thyngs.
Jesus then sayde to hys disciples. Yf eny mā wyll folowe me/ leet hym forsake hym sylfe/ and take hys crosse and folowe me. For who soever wyll save hys lyfe/ shall loose yt. And whosoever shall loose hys lyfe for my sake/ shall fynde yt. Whatt shall hit proffet a man/ yf he shulde wyn all the whoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all? For the sonne off man shall come in the glory of hys father/ with hys angels/ and thē shall he rewarde every man according to hys dedes. Verely I save vnto you/ some there be amonge thē that here stonde/ which shall nott taste of deeth/ tyll they shall have sene the sonne of man come in hys kyngdom.

The xvij. Chapter.

AND affer vj dayes Jhesus toke Peter and James and Jhon hys brother/ and brought them vppe into an hye mountayne out of the waye/ and was transfygured before them. and hys face dyd shyne as the sun/ and hys clothes were as whyte as the light. And beholde there appered vnto thē Moses and Helyas talkinge with him. Then answered Peter/ and sayde to Jesus: master here is good beinge for vs. Yff thou wylt/ leet vs make here iij tabernacles/ wōe for the/ and won for Moses/ and won for Helias. Whyll he yet spake/ beholde a bright cloude shadowed them. and lo a voice out of the cloude sayde: This is my deare sonne/ in whon I delite/ heare hym. And when the disciples herde

that/they fell flatt on there faces/ and were soo/ re afrayed. And Jesus cam and touched them/ and sayde: aryse and be not a frayed. Then lyfte they vppe their eyes/ and sawe no man/ but Je/ sus only.

And as they cam doune from the moũtayne/ he charged thẽ sayinge: se that ye shewe thys vy/ sion to no man/ tyll the sonne of man be ryse̅ ageyne from deeth. And hys disciples axed off him/ sayinge: Why then saye the scribes/ that Helias muste fyrst come? Jesus answered/ and sayd vnto them: Helias shall fyrst come/ ād re/ tore all thyngs. And I saye vnto you that helias ys come alredy/ and they knewe hym nott: butt have done vnto him whatsoever they lusted. In lyke wyse shall also the sõne of mã suffre of them Then hys disciplts perceaved that he spake vn/ to them of Jhon baptist.

And when they were come to the people/ ther cã tohym a certayne mã/ and kneled doũe to hym sayinge: Master have mercy on my sonne/ ffor he is frantick: and ys sore vexed. And oft tymes falleth into the fyre/ and oft into the water. And I brought him to thy disciples/ and they coulde not heale him. Jesus answered and sayde: O ge/ neracion faythles and croked: howe longe shall I be with you? how longe shall y suffre you? bry/ yng him hidder to me. And Jhesus rebuked the devyll/ ād he cam out. And the child was healed even that same houre.

Then came hys disciples secretly and sayde: Why could not we cast hi̅ out? Jesus sayd vnto them: Because off youre vnbelfe. For I saye ver/

ryly vnto you: yff ye had faythe as a grayne off musterd seed / ye shuld saye vnto this mountayne / remeve hence to yonder place / and he shulde remeve: Nether shuld eny thynge be vnpossyble for you to do. but this kynde goeth not oute butt by prayer and fastynge.

Whill they passed the tyme ī galile / Jesus sayde vnto them: the sonne off man shalbe betrayed into the hondes off mē / ād they shall kyll hym and the thyrd daye he shall ryse agayne. And they sorowed greatly.

When they were come to Capernaum: They that were wont to gadre poll money / cam to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house / Jesus spake fyrst to hym / sayng: What thynkest thou Simon? of whome do the kyngs off the erth take trbute / or poll money? of their chyldren / or of straungers? Peter sayde vnto hyme: of straungers. Then sayd Jesus vnto hym agayne: Then are the chyldren fre. Nevertheless / lest we shulde offende them: goo to the see and caste in thyne angle / and take the fysshe that fyrst cometh vp: and when thou hast opened his mouthe / thou shalt fynde a pece of twelve pens / that take and paye for me and the.

The xviij. Chapter.

The same tyme the disciples cam vnto Jesus sayng: who is the greatest in the kyngdom off heven? Jesus called a chylde vnto hym / and set hym in the middes of them / and sayd: Verely I say vnto you; except ye tourne / and become as

childrē/ye cānot ēter into the kyngdom off hevē. whosoever therfore shall submit him silfe as this chylde/ he is the greatest ī the kyngdom of heven. And whosoever receaveth suche a chylde in my name/receaveth me. But whosoever offend won of these lytell wons/which beleve in me: yt were better for hym/that a millstone were hanged aboute his necke/ and that he were drouned in the depth of the see. Wo be vnto the world because of evill occasions. Hit is necessary that evyll occasions be geven/ nevertheless woo be to that mā/by whom evyll occasion cōmeth. Wherefore yff thy honde or thy fote geve the an occasion of evyll: cut hym of and cast hym frō the. Hit is better for the to enter into lyfe halt or maymed/ rather then thou shuldeste havynge two hondes/or two fete/ be cast into everlastyng fyre. And yf also thyne eye offende the/ plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye/ then havyng two eyes to be cast into hell fyre.

Se that ye despise not won of these litell wons For I save vnto you/ thatt in heven their angels behold the face of my fader/ which ys ī heven. Re ād the sōne of mā is come to save that which is lost. How thynke ye? Yf a mā had an hōdred shepe/ād one of thē shuld goo astray/ will he not leve nynty ād nyne ī the moūtains/ād go ad seke that wō which is gone astray? if it happē that he fynd hī/ veryly I say vnto you: he reioyseth more of that shepe/ then of the nynty ād nyne which wēt not astray. Evē so hit is nott the wyll of youre father in heuen/ that won off this lytell wons shulde perishe.

The Gospell.

Moreover yf thy brother trespas ayenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the/ thou hast wone thy brother: but yf he heare the not/ then take with the wō or two/ that ī the mouth of two or thre witnesses/ all saīgs maye stōde. Yf he heare not thē/ tell hit vnto the cōgregacion: yf he heare not the congregacion/ take him as an hethen mā/ and as a publican. Verely I say vnto you whatsoever ye bynde on erth/ shalbe boūde in hevē. And whatsoever ye lose on erth/ shalbe losed in hevē.

Agayn I say vnto you that if two off you shall agre in erth in eny maner thinge whatsoever they shall desyre: hit shalbe gevē them of my father which is in heven. For where two or thre are gadered togedder in my name/ there am I in the mydds off them.

Then cam Peter to hym/ and sayde: master/ howe ofte shall my brother trespas ageynst me/ and I shall forgeve hym? shall I forgeve hym seven tymes? Jesus sayd vnto hym: I saye nott vnto the seven tymes: but seventy tymes sevē tymes. Therefore is the kyngdom off hevē lykened vnto a certayne kynge/ which wolde take a coūtt off his servauntes/ and when he had begune to recken/ won was browghte vnto hym/ whiche ought hym ten thousande talentes: but when he had nought to paye/ the lord cōmaunded him to be solde/ and his wyfe/ and his childrē: and all that he had/ and payment to be made. The servaunt felldoune and besought hym sainge: Syr Yeve me respyte/ and I vyll paye hit every whit. Thē had the lorde pitie on the servaunt/ and

lowsed hym/ and forgave hym the dett.

The same servaunt went out and founde wo⁹ ne off his felowes/ which ought hym an hundr⁹ ed pence. And leyed hōd⁹ on hym/ and toke hym by the throote/ saīge: paye that thou owest. And his felowe fell doune/ and besought hym/ sayn⁹ ge: have pacience with me/ and I wyll paye the all/ And he wollde not/ but wēt and cast hym in to pr⁹ison/ tyll he shulde paye the dett. When his other felowes sawe what was done/ they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called hī/ ād sayde vnto hym. O evyll servaūt/ y forgave the all that dett/ because thou praydest me: Was it not mete also/ that thou shuldest have had com passion on thy folow/ evē as y had pitie on the? ād his lorde was wroth/ and delyvered hym to the ioylers/ tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you/ yf ye wyll nott forgeve with youre hertt⁹/ eache wō to his brother there treaspases.

The xix. Chapter.

AND it folowed when Jesus had fynysshed those saying⁹/ he gat hym frō Galile/ and cam in to the coost⁹ off iewry beyonde Jordan/ and moche people folowed hym/ and he hea!ed thē theare. Then cam vnto hym the pharises to tempte hym/ and sayde to hym: Ys hit lawfull for a man to put a waye his wyfe for all manner off causes? He answered/ and sayde vnto them Ha ve ye not redde howe that he which made mā at the begynnynge/ made thē man and woman?

and saide for thys thīge/ shall a man leve father
ād mother/ ād cleve vnto his wyfe/ ād they twayne
ne shalbe wō flesse. Wherfore nowe are they not
twayne/ but wō flesshe. Let not mā therefore put
a sund/ that which god hath cuppled to gedder.
Thē sayde they to hym: why did Moses cōmaū
de to geve vnto her a testimoniall of divorsemēt
and to put her a waye? He saide vnto them: Mo
ses because of the hardnes of youre hertf suffred
you to put awaye youre wyfes: But from the be
gynnynge hit was nott so. I saye therefore vnto
you/ whosoever putteth awaye his wyfe (excepi
hit be for fornicaciō) and maryeth another/ bre
aketh wedlocke. and whosoev marieth her which
is divorsed/ doeth commyt advoutry.

Then spake his disciples to hym: yff the mat
ter be so betwene mā and wyfe/ thē is it not good
to mary. He sayde vnto them: all men can not a
waye with that saynge: but they to whō it is ge
vē. There are chaste/ which were so borne out o
the mothers belly. And there are chaste/ which
be made of mē. And there be chaste/ which hav
made them selves chaste for the kyngdom off he
vens sake. He that can take it lett hym take it.

Then were brought to hym yonge chyldren
that he shulde put his hondf on them and pray
And his disciples rebuked thē. Jesus sayde vn
to them: suffre the chyldren/ and forbid them no
to come to me/ ffor vnto suche belongeth the kīg
dom̄ off heven. And when he had put his hond
on them/ he departed thence. And beholde wo
cā/ ād sayde vnto hym: good master/ what goo
thige shall I do/ that I maye have eternal lyfe
He sayde vnto hī: why callest thou me good? th

re is none good but won/ ād that it god. But ād thou wilt entre ītō lyfe/ kepe the cōmaundmētꝭ. He sayde: Whichꝭ And Jesus sayde: thou shalt not kyll. thou shalt not breake wedlocke. Thou shalt not steale: thou shalt nott beare falce witnes. honoure thy father ād mother. ād thou shalt love thyne neghbour as thy sylfe: the yonge man sayde vnto him: I have observed all these thīgꝭ from my youth/ what have y more to doꝭ Jesus sayde vnto him: yf thou wylt be perfecte/ goo ād sell that thou hast/ ād geve it to the povre/ ād thou shalt have treasure ī hevē/ ād come and folowe me. When the yonge mā herde that sayinge/ he went a waye morninge. For he had greate possessions.

Jesus sayde thē vnto his disciples: Verely I saye vnto you/ a ryche mā shall with difficulte enter into the kyngdom̄ of hevē. And moreover I saye vnto you: it is easier for a camell to go throughe the eye of a nedle/ then for aryche man to enter into the kingdom̄ of heven. When his disciples herde that/ they were excedingly amased/ sayinge: who then can be savedꝭ Jesus behelde them/ ād saide vnto them: with men this is vnpossyble/ but with god all thingꝭ are possyble.

Then answered Peter/ and saide to him: Beholde we have forsaken all/ and have folowed the: what shall we have therforeꝭ Jesus sayde vnto them: verely I saye to you/ thatt ye which have folowed me in the seconde generaciō (whē the sonne off man shal syt in the seate of his maieste) shall syt also vppō rȳ seatꝭ/ and iudge the rȳ trybꝭ off Jsrahel. Aud whosoever forsaketh housse/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or children/ or lyvelod/ for my

names sake / the same shall receave an hundred folde / and shall inheret everlastynge lyfe. Many that are fyrste shalbe laste / and the laste shalbe ffyrste.

The xx. Chapter.

For the kyngdom off heven ys lyke vnto an housholder / which went out erly in the morninge to hyre labourers into hys vynyarde. And he agreede with the labourers for a peny a daye and sent them into hys vynyarde. And he went out about the thyrde houre / and sawe other stōdynge ydell in the marketplace and sayd vnto thē go ye also into my vynyarde / and whatsoever is right / I will geve you. and they went there way. Agayne he went out about the syxte and nynthe houre / and dyd lyke wyse. And he went out about the eleventhe houre and founde other stondynge ydell / And sayde vnto them: Why stōde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vynyarde / and whatsoever shalbe right / that shall ye receave.

When even was come the lorde of the vynes yarde sayde vnto hys steward: call the labourers / and geve them their hyre / begynnyng at the laste / tyll thou come to the fyrste. And they whiche were hyred aboute the eleventhe houre / came and receaved every man a peny. Then cam the fyrst / supposyng that they shulde receave moare / and they like wyse receaved every mā a peny. And when they had receaved it / they grudged agaynst the good man of the housse sayng: These

laste have wroght but one houre/ and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

He answered to one of them saynge: frende I do the no wrõnge. dyddeste thou not agre withe me for a penny? Take that which is thy duty/ ād goo thy waye. I will geve vnto this last/ as moche as to the. Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste/ and the fyrste shalbe laste. For many are called and feawe be chosen.

And Jesus ascended to Jerusalem/ and toke the xij disciples aparte in the way/ and sayde to them: Loo we goo vp to Jerusalem/ ād the sõne off man shalbe betrayed vnto the chef prestes/ and vnto the scrybes/ and they shall condemne hym to deeth/ and shall delivre hym to the gentils/ to be mocked/ to be scourged/ and to be crucified. ād the third day he shall ryse agayne.

Then cam to hym the the mother off Zebedeth ildrē with her sõnes worshippynge hi/ ād desyrynge a certayne thynge off hym. He sayd vnto her: What wylt thou have/ She sayde vnto hym: Graũte that these my two sõnes maye sitt/ one on thy right hond/ and the other on thy lifte honde in thy kyngdom.

Jesus answered and sayd: Ye wot not whatt ye are. Are ye able to drynke off the cuppe that y shall drynke of. And to be baptised with the baptī that y shalbe baptised with/ They ānswred to hi: That we are. He sayd vnto thē: Ye shall drynke of my cupe/ ād shalbe baptised with the bap

ptī that y shalbe baptysed with: But to syt ō my
ryght hōd / ād ō my lyft hōd / is not myne to yeve
but to thē for whō it is prepared of my father.
And when the ten herde this / they desdayned
att the two brethren. But Jesus called thē vnto
hym / and saide: Ye knowe / that the lordes of the
gentyls have dominacion over them / And they
that are great / exercise power over thē. It shall
not be so amonge you: But whosoever wyll be
greate among you / let hym be youre minister
ād whosoev wilbe chefe / let hī be youre servaūt
Even as the sonne off man cam / not to be min
stred vnto / butt to minister: and to geve his lyf
for the redempcion off many.
And as they departed frō Hierico / moche pe
ople folowed hym. And behold two blynde m
syttinge by the way syde / when they herde / tha
Jesus passed by cryed sayinge: Master the son
ne off David have mercy on vs. And the peopl
rebuked thē / be cause they shulde holde there pe
ace: But they cryed the moare / sayīge: have me
cy on vs master which arte the sonne off David
Then Jesus stode styll / and called thē / and say
de: what will ye that y shall do to you? they sai
vnto hym: Master / that oure eyes maye be ope
ned. Jesus pitied them / and touched there eyes
And immediatly theire eyes receved syght: An
they folowed hym.

The .xxj. Chapter.

When they drewe nye vnto Jerusalē / an
were come to Bethphage / vnto moūte o
livete / then sent Jesus two off his disciples / sa

yinge to them: Go in to the toune that lyeth over
agaynste you/ād anon ye shall fynde an asse bo-
unde/and her colte with her/lose thē and bringe
them vnto me. And if eny man saye ought vnto
you/ saye ye that youre master hath neade off
them/and streyght waye he will let them go. All
this was donne/to fulfyll that which was spo-
kē by the prophet/sayinge: Tell ye the doughter
of Sion: beholde thy kinge cōmeth vnto the me-
ke/sittinge vppō an asse and a colte/the foole off
an asse vsed to the yooke. The disciples went/ād
did as Jesus cōmaūded them/and brought the
asse and the colte/and put on then there clothes/
and set him thereon. Many of the people spreed
theire garmētꝭ in the waie. other cut doune bra-
unches from the trees/ and strawed them in the
waye. Moreover the people that wēt before/ād
they also that cam after cried sayinge: hosianna
to the sōne of Davig. Blessed be he that cōmeth
in the name of the lorde/hosianna in the hyest.

And when he was come in to Jerusalem/all
the cite was moved/sayinge: who ys thisꝭ And
the people/ sayde: thys ys Jesus the prophet off
nazareth a cite of galile. And Jesus went ī to the
temple of god/ and caste out all thē that bought
ād solde in the tēple/ ād overthrew the tables of
the mony chaūgers/ād the seatꝭ of thē that solde
doves. And saide to thē: it is writtē/ mine housse
shalbe called the housse off prayer/ butt ye have
made it a deñ of theves. And the blinde and the
halt cā to hym in the temple/ and he healed thē.

When the chefe prestꝭ and scribes sawe/
the marveylles thatt he dyd/ And the chyldren

eryinge in the temple and sayinge/ hosianna to the sonne of David/ they desdayned/ and sayde vnto hym: hearest thou what these saye? Jesus sayde vnto them: have ye never redde/ off the mouth off babes and suckelingis thou haste ors deyned prayse? And he lefte them/ and went out of the cite vnto bethani/ ād passed the tyme there

In the mornynge as he returned in to the cite ageyne/ he hungred/ and spyed a fygge tree ī the waye/ and cam to it/ and founde nothinge there on/ but leves only/ ād said to it/ never frute grows ō the hēce forwardis. And anō the fygge tree wyddered awaye. And when his disciples sawe that/ they marvelled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus āswered/ ād sayde vnto them: Verely I saye vnto you/ yff ye shall have fayth/ ād shall not dout/ ye shall nott only do that which y have done to the fygge tree: but also yf ye shall saye vnto this moutayne/ take thy silfe a waye/ ād cast thy silfe ī to the see/ it shalbe done. And whatsoever thīge ye shall axe ī youre prayers (if ye beleve) ye shall receave hit

And when he was come into the temple/ the chefe prestis and the seniors of the people cā vnto him as he was teachīge/ ād sayde: by what auctorite doest thou these thīgis? and who gave the this power? Jesus answered/ and sayde vnto thē: I also wyll axe of you a certayne question/ which if ye asoyle me/ y in lyke wyse wyll tell you by what auctorite I do these thīgis. Whēce was the baptī of Jhon? from heven/ or of men? And they thought ī them selves/ sayinge: yf we shall saye/ from hevē/ he wyll saye vnto vs: why dyd

ye not then beleve hym? but and iff we shall saye of men then feare we the people. For all mē held̄e Jhon as a prophet. And they answered Jesus/ and sayde: we cannot tell. He lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thīgs. What saye ye to thys? a certayne man had ij sōnes/ and cam to the elder sayinge: go and worke to daye in my vyneyarde. He answered and sayd/ I wyll not: but afterwarde repented and went. Thē cam he to the seconde/ ād sayde lyke wyse/ and he answered and sayde: I wyll syr: yet went he not. Wehdder of these ij fulfylled there fathers wyll? And they sayde vnto hym: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans and the harlotes shal come into the kyngdom̄ off God before you. For Jhon cā vnto you/ in the waye of righte wesnes/ and ye beleved hym not, but the publicans and the whoores beleved hym. But ye (though ye sawe it) yet were not moved with repentaunce/ that ye myght afterwarde have bes

Herkē another similitude. Thes (leved hym. re was a certayne housohlder/ whych set a vyneyarde/ and hedged it roūde obout/ and made a wynpresse in it/ and bilt a tower/ and lett it out to husbandmē/ and went in to a straunge counstre. And whē the tyme of the frute drewe neare/ he sent his servauntes to the husbandmen/ to receave the frutes of it/ ād the husbandmē caught his servaūtes/ ād bet wō/ kylled another/ ād stoned another. Againe he sent other servaūtes moo then the fyrst/ and they served them lyke wyse. But last of all/ he sent vnto them hys awne son̄e

ne/sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne/they sayde amonge themselves: Thys ys the heyre/ come on lett vs kyll hym/and lett vs take hys inherytaũce to oure selves. And they caught hym and thrust hym out of the vyneyarde/ãd shlewe him. When the lorde of the vyneyarde commeth: what wyll he do with those husbandmen? They sayde vnto hym: he will evyll destroye those evyll persons/ and wyll lett out hys vyneyarde vnto other husbandmẽ/whych shall delyver hym his frute att tymes convenient.

Jesus saide vnto them: dyd ye never redde in the scripturs? the same stone which the bylders refused/is set ī the prīcypall parte of the corner. this was the lordes doinge/ãd yt is merveloous ī oure eyes. Therfore saye I vnto you the kīdom of god shalbe taken from you/and shalbe gevẽ to the gẽtyls which shall bryngde forth the frutes off it. And whosoever shall fall on thys stone/ shalbe alto broken And whõsoever thys stone shall fall oppõ/he shall grynde him to powder. And whẽ the chefe prests ãd pharyses herde his similitudes they perceaved that he spake of thẽ. And they went about to laye hondes on hym/but they feared the people/because they coũted hym as a prophet. And Jesus answered and spake vnto them agayne/in similitudes/sayinge.

The xxij. Chapter.

The kyngdom̃ of hevẽ is lyke vnto a certayne kinge/which maryed his sonne/ãd sent forth his servaunts/to call thẽ that were byd to

the weddige/and they wolde nott come. Ageyne he sentt forth other servauntes/sayinge:tell them which are bydde: Lo I have prepared my dynner/myne oxen and my fatlinges are kylled/and all thinges are redy/come vnto the mariage. They made light of it/and went their wayes: won to his ferme place/another about his merchandysse/the remnaunt toke his servauntes and intreasted them vngoodly and slewe the. When the kinge herde that/he was wroth/and sent forth his warryers and distroyed those murtheres/and brent vppe theire cite.

Then sayde he to hys servauntes: The weddinge was prepared;butt they which were bydden there to/were not worthy. Goye therefore out into the hye ways/and as many as ye fynde/bydd them to the mariage. The servauntes went out into the wayes/and gaddered togedder as many as they coulde fynde/booth good and bad/and the weddige was furnysshed with gestes. The kinge cam in/to viset hys gestes/and spyed there a man which had not on a weddinge garmet/and sayde vnto hym:frende/howe camyst thou in hyder/and hast not on aweddyng garmet? and he was even spechlesse Then sayde the kynge to hys ministers:take and bynde hym hande and fote/and caste hym into vtter derckenes/there shalbe wepinde and gnassinge of teth. For many are cald ed and feawe bechosen.

Then went the farises and toke counsell/howe they myght tangle hi in his wordes. And sent vnto hi there disciples with herodes servauntes/sayinge:master/we knowe that thou arte true/and

that thou teachest the waye of god trueli/nether
carest for eny man/for thou cosydrest nott mens
nes estate. Tell vs there fore: howe thynkeste
thou: is it lawfull to yeve tribute vnto Cesar/or
not: Jesus perceaved there wylynes/ād sayde:
Why tempte ye me ye ypocrytes: lett me se the
tribute money. And they toke hym a peny. And
he sayde vnto them: whose is thys ymage ād su
perscripciō: They sayde vnto hym: Cesars. Thē
sayde he vnto thē: Geve therefore to Cesar/that
which is cesars: and geve vnto god/that which
is godds. Whē they herde that they marvelled/
and lefte hym and went there waye.

The same daye the saduces cam vnto hym
(which saye that there is no resurreccion) and
they axed hym sayinge: Master/Moses bade/if
a man dye havinge no chyldrē/that the brother
Mary his wyfe/and reyse vppe seed vnto his
brother. There were with vs sevē brethren/the
fyrst Maried and dyed with out yssshewe/and
lefte hys wyfe vnto hys brother. Lyke wise the
seconde and the thryd/vnto the seventhe Laste
of all the woman dyed also. Nowe in the resur
reccion whose wyfe shall she be of the vij: for al
had her. Jesus answered and sayde vnto them:
ye are deceaved/and knowe not what the scrip
ture meaneth/nor yett the vertue of god. For in
the resurrecciō they nether Mary nor are Ma
ryed: but are as the angels of god in heven.

As touchynge the resurreccion off the de ed
have ye nott redde what ys sayde vnto you of
god/which sayeth I am Abrahams God/and
Isaaks God/and the God of Jacob: God y

nott the god of the deed: but of the lyvinge. And when the people herde that/ they were astonyed at hys doctrine.

When the phariſes had herde/ howe that he had put the ſaduces to ſilence/ they drewe to gedder/ ād wō of thē whych was a doctour off lawe axed him a queſtion temptinge him ād ſayinge: Master whych is the grett cōmaundment in the lawe? Jeſus ſayde vnto him: thou ſhalt love thy lorde god with all thyne herte/ wyth all thy ſoule/ and with all thy mynde. This is the fyrſt and that grett cōmaundment. And there ys another lyke vnto thys. Thou ſhalt love thyne neghbour as thy ſelfe. In theſe two cōmaundmentſ/ hange all the lawe and the prophettſ.

Whyll the phariſes were gaddered togedder/ Jeſus axed thē ſaynge: what thīke ye of Chriſt? whoſe ſonne is he? they ſayde vnto hym: the ſonne of david. He ſayde vnto thē: howe then doeth david in ſpirite call him lorde/ ſaynge? The lorde ſayde to my lorde/ ſytt on my ryght honde: tyll I make thyne ennemyes thy fote ſtole. yf david call hym lorde: howe is he then his ſonne? And none of them coulde anſwere hī ageyne one worde. Nether durſte eny man from that daye forth aſke hym eny moo queſtions.

The. xxviij. Chapter.

Then ſpake Jeſus to the people/ and to hys diſciples/ ſaynge: The ſcrybs and the phariſes ſitt ī moſes ſeate/ whatſoever they byd you obſerve/ that obſerve ād do: but after their worꝭ yf do not: for they ſaye/ and do not/ Re and they

bynde hevy burthens ād greveous to beborne/
and ley thē on mēnes shulders: but they thē sylfe
wyl not move them with one fynger. All there
workꝭ they do/ for to be sene of men. They sett a
broade there philacteris/ ād make large borders
on there garmenttꝭ/ ād love to sytt vppermooste
at feastꝭ/ and to have the chefe seatꝭ in the syna-
goggꝭ/ and gretyngꝭ in the marketꝭ ād to be cal-
led of men Rabi.

But ye shall nott suffre youre selves to be cal
led rabi/ for one ys youre master/ that is to wyt
Christ. ād all ye are brethrē. And call ye no man
youre father ō the erth/ for one is youre father
and he is in heven. be ye not called masters/ for
one ys youre master/ and he is Christ. He that is
greateste amonge you/ shalbe youre servaunte.
But whosoever exalteth hym silfe/ shalbe brought
ght lowe. and he that submitteth him silfe/ shal
be exalted.

Wo be vnto you scribs and pharises dissembl
ers/ for ye sheet vp the kyngdom of heven before
men: ye youre selves goo nott in/ nether suffre ye
them that come to enter in.

Wo be vnto you scribes and pharises/ for ye
devoure widdowes houses/ ād that vnder a co
loure of praying longe prayers/ wherfore ye sh
all receave greater damnacion.

Wo be vnto you scribes and pharises ypocr
tes/ for ye compasse see and londe/ to brynge on
in to youre belefe: ād when ye have brought hi
ye make hym two folde more the chylde off hell
then ye youre selves are.

Wo be vnto you blynd gides/ for ye sayewl

oſoever ſweare by the temple/ytys nothīge:but whoſoever ſweare by the golde of the tēple/he is detter. ye foles ād blīde: whether is greater/the golde/ or the tēple that ſanctifyeth the golde. ād whoſoever ſweareth by the aulter it is nothīge: but whoſoever ſweareth by the offerīge that lyeth ō the aultreys detter. ye foles ād blīde: whether is greater the offerīge/ or the aultre whych ſanctifyeth the offerīge: whoſoever therfore ſweareth be the aultre/ſweareth bi it/ād by all that there ō is. And whoſoever ſweareth by the tēple ſweareth by it/ā by hym that dwelleth there in. And he that ſweareth by hevē/ſweareth by the ſeate of god/and by hym that ſytteth there on.

Woo be to you ſcrybꝭ ād phariſes deſemblers/ for ye tythe mynt/annys/and cōmen/ād leave the waygthtyer mattres of the lawe ō done: iudgement/mercy/and fayth: theſe ought ye to have done/and not to have lefte the othre ondone. Ye blinde gydes/which ſtrayne out a gnat/and ſwalowe a cammyll.

Woo be to you ſcrybꝭ ād phariſes ypocritꝭ/for ye make clene the vtter ſide off the cuppe/and off the platter: but with in they are full of bzybery and exceſſe. Thou blynde phariſe/clenſe fyrſt/ that which is with in the cuppe and the platter/ that the outſyde maye alſo be clene.

Woo be to you ſcrybꝭ/and phariſes ypocritꝭ/ for ye are lyke vnto paynted tombes which appere beautyfull outwardꝭ: but are with īfull off deed mēs bones ād of all fylthynes. So are ye/ for outwardꝭ ye appere rightous vnto mē/wha with in ye are full of diſſimulacion ād iniquite.

Wo be vnto you scribes and pharises ypocrys
tes/ffor ye bilde the tombes off the prophetes/ and
garnisshe the sepulchres off iuste men/ and saye:
Yf we had bene in oure fathers tyme/ we wolde
not have bene partners with them in the bloud
of the prophetes. So are ye witnesses vnto youre
selves/ that ye are the childrē of thē/ which killed
the prophetes. Fulfyll ye lyke wyse the measure
of youre fathers: ye serpentes ād generaciō of vi-
pers/ howe shall ye scape the dāpnaciō of hell?
Wherfore beholde y sēde vnto you/ prophetes
wyse mē/ and scribes/ ād off thē some shall ye kyll
and crucifie/ and some shall ye scourge in youre
synagoggis/ and persecute from cite to cite/ that
all righteous bloud may fall on you/ which was
sheed apon the erth/ from the bloud of rtghtous
Abell/ vnto the bloud of Zacharias the sonne of
Barachias/ whom ye slewe betwene the temple
ād the altre: Verely y say vnto you/ all these thī
gs shall light apon this generaciō. Hierusalem
Hierusalem which kyllest propketes/ and stonest
thē which are sent to the: howe oftē wolde I ha
ve gaddered thy childrē to gedder/ as the hēn
gaddreth her chickēs vnd her wyngis: but ye wo
de not: beholde youre habitaciō shalbe lefte vn
to you desolate. For y saye vnto you/ ye shall no
se me hence forthe/ tyll that ye saye: blessed ys h
that commeth in the name off the lorde.

The xxiiij. Chapter.

AND Jesus wēt out and departed from th
tēple: ād his disciples cā to hym/ for to she
we hym the byldinge of the temple. Jesus sayd

vnto them: se ye not all these thingꝭ verely y saye vnto you/ There shall not be here leeft one stone vppon another/ that shall not be destroyed.

And as he sat vppon the mount Olivete/ his disciples cā vnto hym secretly sayinge: Tell vs/ when this shalbe? and what signe shalbe of thy commīge/ and of the ēde of the worlde? ād Jesus answered/ and sayde vnto thē: Take hede/ that no man deceave you/ for many shall come ī my name saīge: y am Christ/ ād shall deceave many

Ye shall heare of warres/ and of the noyse of warrꝭ/ but se that ye be not troubled/ for all thes se thingꝭ muste come to passe/ but the ende is not yet. For nacion shall ryse ageynste nacion/ and realme ageynste realme: and there shalbe pestis lēce/ and hōger/ and erthquakꝭ in all quarters. All these are the beginnynge offsorowes.

Then shall they put you to trouble/ and shall kyll you/ and ye shalbe hated off all nacions ffor my names sake: ād thē shall many fall/ ād shall betraye won another/ and shall hate won the oz ther/ and many falce prophetꝭ shall aryse/ and shall deceave many: and because iniquite shall have the vpper hande/ the love of many shall as bate. But he that ēdureth to the ēde shalbe safe. And this Gospell offthe kyngdom shalbe preas ched ī all the worlde/ for a witnes vnto all nacis ons/ and then shall the ende come.

When ye thē shall se the abominacion and des solacīō (spokē of by Daniell the prophet) stōde ī the holy place: whosoever redeth it/ let hym vn= derstonde it. Then let them which be in iury flye into the mountaynes. And lett hym whych is on

the housse toppe/not come doune to take enytige out of his housse. Nether let hym which is in the felde/returne backe to fetche his clothes. Wo be ī those dayes to thē that are withchylde/ and to them that geve sucke. Butt praye that youre flyght be not ī the wīther/nether ō the saboth daye. For thē shalbe greate tribulacion/suche as was not from the begīnynge off the worlde to this tyme/ner shalbe. Ye ād except those dayes shulde be shortened/ shulde no flesse be saved: Butt for the chosens sake those dayes shalbe shortened.

Then yff eny man shall save vnto you: lo/here is Christ/or there is Christ: beleve it not: ffor there shall arise falce christes/ and falce prophetes and shall geve greate signes and wonders. So greatly that yff it were possible/ even the chosen shulde be brought ī to errour. Take hede I have telde you before. Yf they shall save vnto you: lo/he is in the desert/go not forth: yff they save: lo/he is in the secret places/beleve nott. For as the lightnynge cometh outt off the eest/ and shyneth vnto the weest: so shall the cōmynge off the sonne of man be. For wheresoever a deed body is/even thyther wyll the egles resorte.

Immediatly after the tribulacions off those dayes/ shall the sun be derkeneth: and the mone shall not geve her light/and the starres shall fall from heven/and the powers of hevē shall move. And then shall appere the sygne of the sonne of man in heven. And then shall all the kynredes of the erth morne/ād they shall se the sōne of mā come ī the cloudes of hevē with power ād greate maieste: and he shall sende his angells with the greate voyce of a tromp/ ād they shall gadder to

gedther his chosen from the fower wyndes: and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree: whē his braunches are yet tender/ and his leves sprōge/ ye knowe that sommer is nye. Solyke wyse whē ye se all these thynges/ be ye sure that it is neare even at the dores. Verely I saye vnto you/ thatt this generacion shall not passe/ tyll all befulfilled. Hevē and erth shall perisshe: but my wordf shall abyde. But of that daye ād houre knowith no mā/ no not the angels of hevē/ but my father

As the tyme of Noe was/ so (only. lyke wyse shall the cōmynge of the sonne off man be. For as in the dayes before the floud: they dyd eate and drynke/ mary/ and were maried/ even vnto the daye that Noe entred in to the shyppe/ and knewe of nothynge tyll the floude cam ād tooke them all awaye. So shall also the commynge off the sonne off man be. Then two shalbe in the feldes/ the one shalbe receaved/ & the other shalbe refused. two shalbe gryndīge at the myll: the one shalbe receaved/ ād the other shalbe refused

Wake therefore/ because ye knowe nott what houre youre master wyll come. Off this be sure/ that yff the good man off the housse knewe what houre the thefe wolde come: he wolde suerly watche/ and not suffre his housse to be brokē vppe. Therfore be ye also redy/ for what houre ye tīke leest ō/ ī the same shall the sōne of mā come. who is a faythfull servaūte ād wyse/ whō his master hath made ruler over his housholde/ ffor to geve them meate in season cōvenīēt: happy is that servaunt whom hys master (when he cometh)

shall finde so doinge. Verely y saie vnto you/ he shall make him ruler over all his goodf. but and yf the evyll servaunt shall saye in his herte/ my master wyll differ his commynge/ and begyñ to smyte his felowes: ye and to eate and to drynke with the dronkē: that servauntf master wyll come in a daye when he loketh not for hym: and in an houre that he is not ware of/ and wyll devyd hym/ and geve hym his rewarde weth ypocritf. There shalbe wepinge and gnasshinge of tethe.

The. xxv. Chapter.

Then the kyngdom of heven shalbe lykened vnto x virgins/ which toke their lampes/ and wēt to mete the brydgrom: fyve of them were folysshe/ ād fyve were wyse. the foles toke their lampes/ but toke none oyle with them. but the wyse toke oyle with thē in their vyssellf with their lampes also. whyll the bryggrome taryed/ all slombred ād slepte. And even at mydnyght/ there was a crye made: beholde/ the brydgrome cōmeth goo and mete hym. Then all those virgins arose/ ād prepared their lāpes. And the folysshe sayde to the wyse: geve vs of youre oyle/ for oure lampes goo out. but the wyse answered/ sayīge: not so/ lest there be not ynought for vs and you/ but goo rather to thē that sell/ and by for youre selves. In cōclusion whyll they went to bye/ the brydgrom cam: ād they that were redy/ went in wīth hym to the weddīge/ ād the gate was shett vppe: Afterwardf cam also the other virgins/ sayinge: master master/ open to vs. but he āswered/ and sayde: verely I saye vnto you: y knowe

you not. loke that ye watche therefore/ for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come.

Lykwyse as a certeyne mā redy to take his iorney to a straunge countre/ called hys servauntes to hym/ and delyvered to them hys goodes. And vnto wō he gave v. talentes/ to another ij. and to another one: to every man after his abilite/ and streyght waye departed. Then he that hadde receaved the fyve talentes/ went and bestowed thē/ and wane other fyve. Lykwyse he that receaved ij gayned other ij. but he that receaved one/ went and digged a pitt ī the erth and hyd his masters money. After a lōge season the lorde of those servauntes cam/ and reckened with them. Thē cam he that had receaved fyve talentes/ and brought other fyve sayinge: master/ thou deliveredest vnto me fyve talētes/ lo I have gayned with thē fyve moo. His master saide vnto hī: well good servaunt and faythful/ Thou hast bene faythfull ī lytell/ I wyll make the ruler over moche/ entre ī ītō thy masters ioye. Also he that receaved ij talentes cam/ and sayde: master/ thou delyveredest vnto me ij talentes/ lo I have wone ij other with them. his master saide vnto hym/ well good servaunt and faythfull thou hast bene faythfull ī litell/ I woll make the ruler over moche/ go in into thy masters ioye.

He which had receaved the one talent cam also/ ād said: master/ I considered that thou wast an harde man/ which repest where thou sowedst not/ ād gaderest where thou strawedst not/ ād was affrayde/ and went and hyd thy talent in

the erth:lo/thou hast thyn awne.his master ās-
wered/and sayde vnto hym:evyll servaunt and
slewthfull/thou knewest that I repe where I
sowed nott/and gaddre where I strawed nott:
thou oughtest therfore to have had my money
to the chaungers/and thē at my cōmynge shul-
de I have receaved my money with vauntage.
Take therefore the talent from hym/and geve
hit vnto hī which hath.x.talentf.for vnto every
man that hath shalbe geven/and he shall have
aboūdance.And from hym that hath not/shal-
be taken awaye/evē that he hath.And cast that
vnprophetable servaūt īto vtter derckenes/thes
re salbe wepynge/and gnasshinge of theth.

When the sōne of man shall come in hys ma-
iestе/and all hys holy angellf with hī/thē shall
he sytt vppon the seate of his maiestе/and befo-
re hym shalbe gaddred all naciōs.And he shall
sever them won from another/as a shepherde
putteth asunder the shepe from the gootes.And
he shall sett the shepe on his right hōde/and the
gotes on his lyfte honde. Then shall the kynge
saye to them on his right honde:Come ye blessed
chyldrē of my father/inheret ye the kyngdō pre-
pared for you from the beginnige of the worlde.
for I was anhongred/and ye gave me meate.I
thursted/ād ye gave me drinke.I was herbrou-
lesse/and ye lodged me.I was naked and ye clo-
thed me:I was sicke and ye visited me.I was in
prison and ye cam vnto me.
Thē shall the iuste answere hym sayinge:mast-
er/when/sawe we the anhongred/an feed the-
or a thurst/and gave the drynke:whē sawe w

the herbrouleſſe/ād lodged the? or naked ād clo?
thed the? or when ſawe we the ſicke/ or in preſon
ād cam vnto the? And the kynge ſhall anſwere/
and ſaye vnto them: verely I ſaye vnto you: īas
moche as ye have done it vnto won of the leeſt of
theſe my brethren: ye have done it to me.

Then ſhall the kynge ſaye vnto thē that ſhal?
be on the lyffte hande: departe from me ye cour?
ſed into everlaſtinge fire/ which is prepared for
the devyll and hys angels. For I was an hun?
gred/ and ye gave me no meate. I thurſted/ and
ye gave me no drynke. I was herbrouleſſe/ and
ye lodged me nott. I was naked/ and ye clothed
me nott. I was ſycke and in preſon/ and ye viſi?
ted me not.

Then ſhall they alſo anſwere hym ſayinge:
maſter whē ſawe we the anhūgred/ or a thurſt/
or herbrouleſſe/ or naked/ or ſicke/ or in preſon/
and have not miniſtred vnto the? then ſhall he
anſwere thē/ and ſaye: Verily I ſaye vnto you/
in as moche as ye dyd it nott to won off the leeſt
of theſe/ ye dyd it nott to me. And theſe ſhall go
into everlaſtinge payne: And the righteous into
lyfe eternall.

The xxvj. Chapter.

AND hit folowed: whē Jeſus had fynißhed
all theſe ſayīg?/ he ſayd vnto his diſciples:
ye knowe that after. ij. dayes ſhalbe eſter/ ād the
ſonne of mā ſhalbe delyvered for to be crucified.

Then aſſembled togedder the chefe preſt? and
ſcryb? and ſeniours yf the people in to the palice
off the hye preſte/ which was called Cayphas:

and heelde a counsell / howe they mygt take Jesus by suttelte / and kyll him: butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

When Jesus was in bethany / ī the housse of Symō the lypper / there cam vnto him a womā / which had an alablaster boxe of precious oyntmēt / and powred it on his heed as he sate att the bourde. when his disciples sawe that / they had indignaciō savīge: what neded this wast? This oyntment myght have bene well solde / and yevē to the povre. Whē Jesus vnderstod that / he sayde vnto them: why trouble ye the woman? she hath wroght a good worke apon me. for ye shall have povre folke alwayes with you / Butt me shall ye not have all wayes. And in that she casted this oyntmēt on my body / she dyd hit to burye me with all. Verely I saye vnto you / wheresoever this gospell shalbe preached throughoute all the worlde / there shall also thys thatt she hath done / betolde for a memoriall of her.

Then won of the twelve called Judas iscariōth went vnto the chefe prestes / and sayd: whatt wyll ye geve me / and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver. And from that tyme he sought oportunite to betraye hym.

The fyrst daye of vnlevended breed the disciples cām to Jesus sayinge vnto hym: where wylt thou that we prepare for the to eate the ester lāmbe? And he said: Go into the cite / vnto souche a man / and saye to hym: the master sayeth / my tymeys almoste come / I wyll kepe myne ester att

thy house wiht my disciples. And the disciples dyd as Jesus had apoynted them/ and made redy the ester lambe.

Whē the even was come/ he sate doune with the xij. and as they dyd eate/ he sayde: Verely I saie vnto you/ that wō of you shall bertraye me. And they were excedīge sorofull/ ād began every man to saye vnto hym: ys hit I master? he ās/wered and sayde: he that depeth his honde with me ī the disshe/ shall betraye me. The sōne of mā goeth as yt is wrytten of him: butt wo be to that man/ by whom the sonne of man shalbe betra/yed. It had bene good for that man/ yff he had never bene borne.

Then Judas which betrayed him/ answered and sayde: ys yt I master? He sayde vnto hym: thou haste saide. As they ate/ Jesus toke breed/ and gave thankf/ brake it/ ād gave it to his dis/ciples/ and sayde: Take/ eate/ thys ys my body. And toke the cuppe/ and gave thankf/ and ga/ve it them/ sayinge: drinke of it every won. This ys my bloudde of the newe testamēt/ which shal/be shedde for many/ for the forgevenes of syñes. I saye vnto you: I wyll not drynke hence forth fo this frute of the vyne tree/ Vntyll that daye/ when I shall drynke it newe with you in my fa/ders kyngdom.

And whē they had sayd grace/ they went out into mounte olyvete. Thē sayd Jesus vnto thē: all ye shall fall this nyght be cause of me. For yt ys wrytten: I wyll smyte the shepherde/ and the shepe of the flocke shalbe scattered abroode. But after I am rysen ageyne/ I wyll goo before you

into galile. Peter answered/and sayde vnto hi: though all men shulde be hurte by the/ yett wyll not I be hurte. Jesus sayde vnto hym: verely I saye vnto the/ that thys same night before the cocke crowe/ thou shalt denye me thryse. Peter sayde vnto hym: Yff I shulde dye with the/ yet wyll I not denye the. lyke wyse also sayde all the disciples.

Thē went Jesus with thē in to a place/ which ys called gethsemane/ and sayde vnto hys disci ples: sitt ye here whyll I go and praye yonder. And he toke with hym Peter and the two sonnes of zebede/ and began to were sorofull and to be ī an agony. Thē sayd Jesus vnto them: my soule is hevy evē voto the deeth: Tary ye here ād wat che with me. And he went a way a lytell aparte/ and fell flatt on hys face/ ād prayed sayinge: O my father/ yf it be possyble/ lett this cuppe passe from me. nevertheless/ nott as I wyll/ butt as thou wylt. And he cam voto hys disciples/ and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche with me one houre? watche and praye/ that ye fall not into temptacion. The spirite ys willynge/ but the flesshe is weeke.

He went agayne ons moare/ and prayed/ say inge: O my father/ yf this cuppe can nott passe away from me/ but that I drynke of it/ thy will be fulfylled. And he cam/ and founde thē a slepe a gayne. For their eyes were hevy. And he lefte them and went agayne and prayed the thrid ty me sayīge the same wordes. Then cam he to hys disciples and sayd vnto thē: Slepe hence forth/ and take youre reest. Take hede the houre is a

honde/ and the sonne of man shalbe betrayed in to the hondes of synners. Ryse/ lett vs be goinge/ he is at honde that shall betraye me.

Whyll he yet spake/ lo/ Judas wō of the twelue cam/ and with him a greate multitude with sweardes and staves/ whych were sent from the chefe prestes and seniours of the people. He that betrayed hym/ gave them a tokē/ sayinge: whōsoever I kysse/ that same is he/ ley hondes on hī. And forth withall he cam to Jesus/ and sayde: hayll master. And kyssed him. And Jesus sayde vnto hī: frende/ wherfore arte thou come? Thē cā they and layed hondes on Jesus ād toke him:

And beholde/ won of them which were with Jesus/ stretched oute his hōde ād drue his swearde/ and stroke a servaunt of the hye preste/ ād smote of his eare. Then sayde Jesus vnto hym: putt vppe thy swearde in to his sheathe. For all they that ley hōd on the swearde/ shall perysshe with the swearde. Other thynkest thou that I cā not praye my father/ ād he shall geve me moo then xij. legions of angells? howe then shall the scriptures be fulfylled/ for so muste it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with sweardes and staves for to take me: dayly I sate amonge you teachinge in the tēple/ and ye toke me not. All this was done that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him and fleed. And they toke Jesus and leed hym to Cayphas the hye preeste/ where the scrybes and the senyours were assembled. Peter folowed hym a farre of/ vnto the hye

prestes place. And went ī/ and sate with the sers
vaunt? to se the ende.

The chefe prestes/ and the seniours/ and all
the counsell/ sought false witnes ageīste Jesus/
for to put him to deeth/ and they founde none. in
somoche that when many false witnesses cā/ yet
founde they none. At the last cam two false wyt?
nesses/ ād sayd: This felowe saide: I cā distroye
the tēple of god/ and bylde the same in tȳ dayes.
And the chefe preste arose/ and sayde to hym:
answerest thou nothinge? howe is it that these
beare witnes ageynst the? butt Jesus helde hys
peace: And the chefe preeste answered/ and said
to hym: I charge the in the name off the lyvinge
god/ that thou tell vs whether thou be christ the
sōne of god: Jesus sayd to him: thou haste sayd.
Neverthelesse I saye vnto you/ here after shall
ye se the sonne of man syttīge on the right honde
of power/ and come in the clowddes of the skye.
Then the hye preste rent his clothes sayinge?
He hath blasphemed: what nede we off eny mo
witnesses? Lo/ nowe have ye herde his blasph?
emy: what thynck ye? They answered ād sayd?
he is worthy to dye. Then spat they in hys face/
and bett him with there fistes. And other smote
him with the palme of there hondes on the face/
sayinge: arede to vs Christ/ who ys he that smo?
te the?

Peter sate with out ī the palice/ and a damsel
cam to hym/ saynge: Thou also waste with Je?
sus of galile: he denyed before them all sayinge
I woot not what thou sayst. Whē he was goon
out into the poorche/ another wenche sawe hym

and sayde vnto them that were there: Thys felo⸗ we was also with Jesus of nazareth: And aga⸗ yne he denyed with an oothe/ and sayde: I knowe nott the man. And after a whyle cam vnto hym they that stode bye/ and sayde vnto Peter: suerly thou arte even won of them/ for they speache be⸗ wreyeth the. Then began he to course and to swes are/ that he knewe not the man. And immedyats ly the cocke krewe. And Peter remembred the wo⸗ ords of Jesu/ whych he sayde vnto hym: before the cocke crowe/ thou shallt deny me thryse. And went out at the dores/ and wepte bitterly.

The xxvij. Chapter.

When the mornynge was come/ all the che⸗ fe prests and senyours off the people helde a counsayle agenst Jesu/ to put hym to deth/ and brought hym bounde and delyvered hym vnto Poncius Pylate the debyte.

Then when Judas which betrayed hym/ sawe that he was condempned/ he repented him sylfe/ and brought ageyne the xxx. platts off sylver to the chefe prests and senyours saynge: I have syn⸗ ned betraynge the innocēt bloud. And they say⸗ de: what is that to vs? se thou to that. And he cast doune the sylver platts in the temple/ and de⸗ parted/ and went and hounge hym sylfe.

The chefe prestes toke the sylver platts and sayd: it is not lawfull for to put them ī to the tre⸗ asury/ because it is the pryce of bloud. And they toke counsell/ and bought with them a potters felde to bury strāgers in. wherfore that felde is called/ the felde of bloud/ vntyll this daye. The

was fullfylled / that which was spokē by Jere⁹
mi the prpphet / sayinge: ād they toke xxx. sylver
plat⁹ / the value of him that was prysed / whom
they bought of the chyldren of israhel / and they
gave them for the potters felde / as the lorde ap⁹
poynted me.

Jesus stode before the debite / ād the debite ax⁹
ed him / saynge: Arte thou the kynge of the iwes?
Jesus sayd vnto hym: Thou sayest. whē he was
accused of the chefe preestes ād seniour⁹ / he an⁹
swered nothinge. Thē sayd Pilate vnto him: he⁹
arest thou not howe many thīg⁹ they laye ayen⁹
ste the? ād he answered him to never a worde. in
somoche that the debyte marveyl!ed very sore.

Att that feest / the debyte was wōte to deliver
vnto the peple a presoner whom they wolde cho⁹
se. He hade then a notable presoner / called Bar⁹
rabas. And when they were gaddered together /
Pilate sayde vnto them: whether wyll ye that I
geve losse vnto you / barrabas / or Jesus which
is called Cryst? For he kewe well / that for envy
they had delyvered hym.

When he was sett doune to geve iudgement /
his wyfe sent to hym / sayinge: have thou nothī⁹
ge to do with that iuste mā / I have suffered ma⁹
ny thing⁹ this daye in my slepe about hym.

The chefe preestes ād the seniours had pars⁹w⁹
aded the people / that they shulde axe barrabas
ād shulde destroye Jesus. The debite answered
ād sayde vnto them: whether of the twayne wil
ye that I lett losse vnto you? And they sayde
barrabas. Pilate sayde vnto thē: what shall I
do then with Jesus / which is called Crist? The⁹

all sayde to hym: lett hym be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more saynge: lett hī be crucified.

When Pilate sawe that he prevayled nothinge/ butt that moare busenes was made/ he toke water ād washed his hondes before the people sayinge: I am innocent of the bloud of this iuste person/ and that ye shall se. Then answered all the people/ and sayde: his bloud fall on vs/ and on oure children. Then lett he Barrabas loose vnto them/ ād scourged Jesus and delyvered hī to be crucified. Then the soudeours of the debite toke Jesus vnto the comen hall/ and gadered vnto him all the cōpany. And stripped hym/ ād put on hym a purpyll robe/ and platted a crowne off thornes and putt vppon hys heed/ and a rede in his ryght honde. And bowed their knees before him/ saying: hayle kinge of the iewes/ and spitted vppō hym/ and toke the rede ād smote hym on the heed.

And whē they had mocked hī/ they toke the robe off hym ageyne/ and put his awne reymēt on hī/ and leed hym awaye to crucify hym. And as they cam out/ they founde a man of cyrē/ named Simō: hī they cōpelled to beare his crosse. And cā vnto the place/ which is called golgotha (that is to saye a place of deed mēs scullȝ) and they gave hī veneger to drynke myxte with gall. And whē he had tasted there of/ he wolde not drinke.

Whē they had crucified hym/ they parted his garmentȝ/ ād did caste lottȝ. To fulfyll that was spokē by the prophet: They have parted my gaxmentȝ amōge them: and apon my vesture have

castlootth. and they sate and watched hym there.
And they set vppe over his heed the cause of his
deeth written. This is Jesus the kynge of the ie⁹
wes. And there were two theves crucified with
hym/ won on the right honde/ and another on
the lyfte honde.

They that passed by/ revyled hym waggynge
ther heeddes and sayinge: Thou that destroyest
the temple off God/ and byldest it in thre dayes
save thy sylfe. If thou be the sone of God/ come
doune from the crosse. Lykwyse also the prelats
mockige hym with the scribes and seniours say⁹
de: He saved other/ hym sylfe he cā not save. If
he be the kynge off Israhell: let hym nowe come
doune from the crosse/ and we woll beleve hym.
He trusted in God/ lett God delyver hym nowe
yf he will have hym/ for he sayde/ I am the sone
off God. That same also the theves/ which wes
re crucified with hym cast in his tethe.

From the sixte houre was ther dercknes over
all the londe vnto the nynth houre. And about
the nynth houre Jesus cryed with a loude voy⁹
ce/ sayinge: Eli Eli lama sabathani. That is to
saye/ my God/ my God/ why hast thou forsake
me? Some of them that stode there/ when they
herde that sayde: This man calleth for Helias.
And streyght way won off them ranne and toke
a sponge and filled it full of veneger/ and put it
on a rede/ and gave hym to drynke. Other sayd
let be/ let vs se whyther Helias wyll come ād de⁹
lyver hym. Jesus cryed agayne with a lowde
voyce and yelded vppe the goost.

And beholde the vayle of the temple was ren

in two parties from the toppe to the bottom/ ād the erth did quake/ and the stones did rent/ and graves did open/ and the bodies off many sayn⁹ctꝭ which slept/ arose: and cam out off their gra⁹ves after his resurreccion/ and cam in to the ho⁹ly cite/ and appered vnto many.

When the pety captayne/ and they that were with hym watchīge Jesus/ sawe the erth quake and those thyngꝭ which hapened/ they feared greatly sayinge. Off a surete this was the sonne off God.

And many wemē were there/ beholdīge hym a farre off/ which folowed Jesus frō Galile/ mi⁹nistringe vnto hym: amōge the which was Mary magdalen/ and Mary the mother off James and the mother of Joses/ and the mother off Ze⁹bedes chyldren.

When the even was come/ there cam a ryche mā off Aramathia named Joseph/ which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate cōmaū⁹ded the body to be delivered. ād Joseph toke the body/ and wrapped it in a clene lynnyne clooth/ and put it in his newe tōbe/ which he had hewē out even in the roke/ and rolled a greate stone to the dore of the sepulcre ād departed. There was Mary magdalene/ and the other Mary sittinge over ayenste the sepulcre.

The nexte daye that foloweth good frydaye/ the hye prestes and pharises got them selves to Pi⁹late/ and sayde: Syr/ we remēber/ that this de⁹ceyver sayde whyll he was yet alyve/ After thre dayes y wyll aryse agayne/ commaūde therfore

that the sepulcre be made sure vntyll the thyrd daye/ lest paraventure his disciples come/ and steale hym awaye/ and saye vnto the people/ he ys rysen from deeth: And then the laste errour shalbe worsse then the first was. Pilate sayde vnto them: Take watche men: Go and make ytt as sure as ye can. They wēt and made the sepulcre sure with watche men/ and sealed the stone.

The xxviij. Chapter.

The saboth daye att evē which dauneth the morove after the saboth/ Mary magdalene and the other Mary cam to se the sepulcre.

And beholde there was a greate erth quake. For the angell of the lorde descended from hevē: and cam and rowlled backe the stone ffrom the dore/ and sate apon it. His countenaunce was lyke lyghtnynge/ ād his raymēt whyte as snowe For feare of hym the kepers were astūnyed/ and were as deed men.

The angell answered/ and sayde to the wemē/ Feare ye not. I knowe wele ye seke Jesus which was crucified: he is not here: he is rysē as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde/ he wyll go before you into Galile/ there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulcre with feare and greate Joye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Jesus mett them sayinge: God spede you. They cam ād held hym by

the fete and worshipped hym. Thē sayde Jesus vnto them: be not afrayde: Go and tell my brethren / that they goo in to galile / and there shall they se me. When they were gone. beholde / some of the kepers cam in to the cite / and shewed vnto the prelatt̄ / all thinges whych had hapened. And they gaddered them to gedder with the seniour̄ / and toke counsell / ād gave large money vnto the souders / saynge: Saye that his disciples cam be nyght / and stoole hym awaye whyll ye slept. And yf this come to the rulers eares / we wyll pease hī / ād make you safe. And they toke the money ād did as they were taught. And this sayng is noysed amōge the iewes vnto this daye

Then the xj. disciples went there waye into galile / in to a mountayne where Jesus had appoynted them. And whē they sawe hym / they worshipped hym. But some of them douted. Jesus came and spake vnto them / saynge: All power̄ is geven vnto me in hevē / and in erth. Goo therefore and teache all nacions / baptisynge them in the name of the father / ād the sonne / ād the holy goost: Teachinge thē to observe all thynḡ / whatsoever I cōmaunded you.

And lo I am with you all waye even vntyll the ende off the worlde.

Here endeth the Gospell of S. Mathew.

The Gospell off. S. Marke.

The fyrst Chapter.

The begynnyng off the Gospell of Jesu Christ the sonne off God/ as yt ys written in the prophettf/ beholde I sende my messenger before thy face/ whych shall prepare thy waye before the. The voyce of won that cryeth in the wildernes: prepare ye the waye off the lorde/ make his pathes streyght.

Jhon did baptise in the wyldernes/ and preache the baptim of repentaunce/ for the remissiō of synnes. And all the londe off iewry/ and they of Jerusalem went out vnto hym/ and were all baptised of hym in the ryver Jordan/ knowlegynge/ theire synnes.

Jhon was clothed with cammyllf heer/ and wyth a gerdyll off a beestes skyn about hys loynes. And he ate locustf ād wylde hony/ and preached saynge: a stronger then I commeth after me/ whos shue latchett I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy goost.

And yt cam to passe i those dayes/ that Jesus

cã from nazareth/ a cite of galile: and was bapstised of Jhon in Jordan. And immediatly he cã out of the water/ and sawe the hevens open/ ãd the holy goost descendinge vppon hym lyke a dove. And there cam a voyce from hevẽ: Thou arte my dere sonne/ in whom I delite.

And immediatly the sprete drave hym into a wildernes: and he was there in the wildernes xl. dayes/ and was tempted off Satan/ and was with wylde beestes. And the angels ministred vnto hym.

After that Jhon was take/ Jesus cam in to galile/ preachynge the gospell off the kyngdom of god/ and saynge: the tymes ful come/ ãd the kyngdõ of god is even att honde/ repent and beleve the gospell.

As he walked by the see of galile/ he sawe Simon and Andrewe his brother castinge nettes in to the see/ for they were fysshers. And Jesus sayde vnto them: folowe me/ and I wyll make you to be fysshers of men. And they straycht waye forsoke their nettes/ and folowed him.

And when he had gone a lytell further thens/ he sawe James the sonne off zebede/ and Jhon his brother/ even as they were in the shippe dressynge their nettes. And anon he called thẽ. And they leeft their father Zebede in the shippe with hys heyred servauntes/ and went their waye after hym.

And they entred in to capernaũ/ and streight waye on the sabot dayes he entred in to the synagogge and taught. And they mervelled att hys learninge. for he taught them as wõ whych had

power with him/and not as the scrybes did.
And there was in the sinagogge/a mā vexed
with an vnclene spirite/ād he cryed sayinge:lett
me alone:what have we to do with the Jesus of
nazareth? arte thou come to destroie vs? I kno
we what thou arte/thou arte that holy mā pro
mysed of god. And Jesus rebuked him/sayng:
hoolde thy pace and come out of the mā. And the
vnclene spirite tare him/cryed out with a lowde
voyce/and cam out of him. And they were all a
mased/in somoche that they demaunded wō off
another amonge thē selves/saying:what thīge
ys thys? what newe doctrine is thys? for he cō
maundeth the foule spirits with power/ād they
obeye hī. Anon his name spreed abroade throu
ghoute all the region borderynge on galile.
And immediatly as sonne as they were come
out of the sinagogge/they entred in to the house
of Symon and Andrew with James and Jhō.
Symons mother elawe lay sicke of a fiver/and
anuō they tolde hym of her. And he cam and to
ke her by the honde and lifte her vppe/and the
fiver forsoke her by and by: And she ministred
vnto them.
And at even when the sun was doune/they
brought vnto him all that were diseased/ād thē
that were possessed with devyls and all the cite
gadred to gedder at the dore/ād he healed ma
ny that were sycke of dyvers deseases. And h
cast out many:devyls ād suffered not the devyl
to speake/because they knewe him.
And in the moorninge very erly/Jesus aros
and went out ī to a solitary place/ād there pra

yed. And Simon and they that were with hym folowed after hym. And when they had founde hī/they sayde vnto him: all men seke for the. and he sayd vnto thē: let vs go in to the next tounes/ that y maye preache there also: for truly I cā out for that purpose. ād he preached ī their sinagogs/ throughout all galile/ and cast devyls out.

And there cam a leper to him besechinge him/ and kneled doune vnto him/ and sayde vnto hī: yf thou wylt/ thou arte able to make me clene. Jesus had cōpassiō on him/ ād put forth his hōde/ touched him/ and sayde vnto him: I will/ be clene. and as sone as he had spokē/ immediatly the leprosy departed from him/ and he was clēsed. And he charged hym/ and sent him awaye forthwith. and sayd vnto him: Se that thou tell no man/ but gett the hence ād shewe thy sylfe to the preste/ and offer for thy clensynge/ those thīgs which Moses cōmaunded/ for a testemoniall vnto thē. But he (as sone as he was departed) began to tell many thīgs and to publyshe the dede/ in so moche that Jesus coulde no more opēly entre in to the cite/ but was with out ī desert places/ and they cam to him from every quarter.

The.ij. Chapter.

After a feawe dayes he entred īto Capernaum againe/ and it was noysed that he was ī a houss: and a non many gaddered to gedder/ in so moche that nowe there was no roume to receave them: no/ nott in places a bout the doore. And he preached vnto them. And there cam vnto hym that brought wone sycke off the

palsey/borne off fower men: and be cause they coulde not come nye vnto hym for preace: They opened the rofe of the houſſe where he was. And when they had broken vt opē/they lett doune the beed where ī the ſicke of the palsey ley. Whē Jesus ſawe their fayth/he sayde to the ſicke of the palsey/ſonne thy ſynnes are forgeven the.

There were certeyne of the scrybꝭ ſittinge/ād reaſoninge in their hertꝭ: howe doeth thys felow we blaſpheme? who cā forgeve ſynnes/but god only? And immediatly when Jeſus perceaved ī his ſprete/that they ſo reaſoned in them ſelves/ he ſayde vnto them: why thynke ye ſoche thinges in youre hertꝭ? whether ys it eaſyer to ſaye to the ſicke of the palsey/thy ſynnes ar forgevē the: or to ſaye/aryſe/take vppe thy beed and walke? That ye maye knowe that the ſōne of man hath power in erth to forgeve ſiñes/he ſpake vnto the ſicke of the palsey: I ſaye vnto the/aryſe and take vp thy beed/and gett the hens in to thyne awne houſſe. And by ād by he aroſe/toke vp hys beed/and wēt forth before them all. in ſo moche that they were all amaſed/and glorified god ſaynge: we never ſawe it on thys faſſion.

And he went out agayne vnto the ſee/and all the people reſorted vnto hym/and he taught thē And as Jeſus paſſed by/he ſawe levy the ſonne of alphey/ſyt att the receyte of cuſtome/and ſayde vnto him: folowe me. And he aroſe and folowed hym. And yt cam to paſſe/as Jeſus ſate at meate in his houſſe/many pubplicans and ſynners ſate att meate alſo with Jeſus and his diſciples. For there were many that folowed him

And when the scribs and phariſes ſawe him eat
e with publicans and ſynners/they ſayde vnto
his diſciples: howe is it/that he eateth ād dryn
eth with publicans and ſynners? when Jeſus
ad herde that/he ſayd vnto them. The whole
ave no nede of the viſiciō: but the ſicke. I cā to
al the ſiñers to repentaunce/ and not the iuſte.

And the diſciples of Jhō and of the phariſes
id faſte/and they cā and ſayde vnto him. Why
o the diſciples of Jhon and off the phariſes faſ
te/and thy diſciples faſt nott. And Jeſus ſay
de vnto them: cā the chyldren of a weddinge faſ
te/whils the brydgrome is with them? As lon
ge as they have the brydgrome with thē/they
annot faſte. Butt the dayes wyll come whē the
ryde grome ſhalbe taken from them/ and then
hall they faſte in thoſe dayes.

Alſo no mā ſoweth a pece of newe cloth vnto
n olde garmēt/for thē taketh he awaye the new
pe pece from the olde/and ſo is the rent worſſe.

In lyke wyſe/no man poureth newe wyne in
o olde veſſell?/for yf he do the newe wyne brea
eth the veſſelles/and the wyne rūneth out/ and
he veſſels are marde. Butt newe wyne muſt be
oured in to newe veſſell?.

And it chaunſed that he wēt thorowe the cor
e feldes on the ſabboth daye/and his diſciples
s they went on their waye/ began to plucke the
ares of corne/ And the phariſes ſayde vnto hī:
Take hede why do they on the ſabboth daye that
which is vnlaufull? And he ſayde vnto thē: ha
e ye never redde what David did/ whē he had
ede/ and was anhōgred bothe he ād they that

were with him: howe they went into the house
of God in the dayes of Abiathar the hye preste/
and ate the halowed loves/ which is not laufull
but for the prestf only to eate: ād gave also to the
which were with him? And he sayde to them: the
saboth daye was made for man/ and nott man
for the saboth daye. Wherfore is the sōne of ma
lorde even of the saboth daye.

The. iiij. Chapter.

AND he entred agayne into the synagog/ ād
there was a man which had a widdred hō
de: and they watched him/ to se/ yf he wolde hea
le hī on the saboth daye/ that they myght accuse
hym. And he saide vnto the man whych had th
widdred honde: aryse and stonde in the middes
And he sayd to them: whether ys it laufull to d
a good dede ō the saboth daye/ or an evyll? to sa
ve a mānes life/ or to kyll? Butt they helde thei
peace. And he loked roundeaboute on them an
grely mornynge on the blindnes of their herttf
And sayd to the man: stretch forth thyne honde
And he stretched it forth: And the honde was r
stored/ even as whole as the other.

The phariſes departed/ and streyght way
gaddred a counsell with them that belonged t
Herode agaynſt hym/ that they myght destroy
hī. And Jesus avoyded with his disciples to th
see: and a greate multitude folowed him frō ga
lile and from Jewry/ ād from hierusalem/ an
from Idumea/ and from beonde Jordane: an
they that dwelled about Tyre and Sidō/ a gr
ate multitude: which whē they hade herde wha

thynges he did / cam vnto him.

And he comaunded his disciples / that a ship-
pe shulde wayte on him / because off the people /
leste they shulde throunge hym. for he had hea-
led many / in somoche that they preased apō hi /
for to touche hi / as many as had plagꝭ and whē
the vnclene spritꝭ sawe him / they fell doune be-
fore him / and cryed sayinge: thou arte the sonne
of God: And he streyghtly charged thē that they
shulde not vtter him.

And he went vppe into a moūtayne / and cal-
led vnto him whom he wolde / and they cam vn-
to hi. And he ordeined the twelve that they shul-
de be with him / and that he myght sende thē to
preache. And that they might have power to he-
ale sykneses and to cast out devyllꝭ. And he ga-
ve vnto Simon / to name / Peter. And he cal-
led James the sōne of Zebede / ād Jhon James
brother / ād gave thē bonarges to name / which
is to saye the sōnes of thounder. And Andrewe /
and Philippe / and Bartlemewe ād Mathewe /
and Thomas / and James the sōne of Alphey /
and Taddeus / and Symon of cane / ād Judas
scarioth / whiche same also betrayed hym.

And they came vnto housse / and the pe-
ople acsembled togedder agayne / so greattly
that they had nott leesar somoche as to eate bre-
d. And when they that longed vnto hym herde
off it / they went out to holde hym. For they sa-
de / he ys to fervent. And the scribes which
came from Jerusalem / sayde: he hath Beels-
ebub / and by the power off the chefe devyll /
casteth out the vyllꝭ. And he called them vnto

hym/ and in similitudf sayde vnto them.
Howe can Satan drive out Satan? And yf
a realme be devided ageynste it silfe/ that real-
me cãnot endure. And if a housse be devided a-
gaynste it silfe/ that housse cannot continue: So
yf Satã make insurreccion agaynste him silfe/
and be devided/ he cã not continue/ but hath an
ende. No mã can entre into a stronge mans hou-
sse/ and take awaye hys goodf/ excepte he fyrst
bynde that strõge mã and thẽ spolye hys housse.
Verely I saye vnto you that all synnes shalbe
forgeven vnto mens chyldren: and blaspheny/
where with they blaspheme. but he that blasphe-
emeth the holy goost/ shall never have forgeve-
nes: but is in daunger of eternall dampnacion.
For they sayde/ he had an vnclene spryte.
And there cam his mother and his brithren/
and stode with oute/ and sent vnto him and cal-
led hym: and the people sate aboute hym/ and
sayde vnto hym: beholde thy mother ãd thy bre-
thrẽ seke for the with out. And he ãswered them
saynge: who ys my mother/ and my brethren?
And he loked roũdeabout õ his disciples/ which
sate ĩ compasse about hym/ and sayde: beholde
my mother/ and my brethren/ For who soever
doeth the will off god/ he is my brother/ my sy-
ster and mother.

The. iiij. Chapter.

AND he began agayne to teache then by th
see syde. And there gadered to gedder vnt
hym moche people/ so greatly that he entred i
to a shippe/ and sate in the see/ and all the peopl

was by the seesyde ō the shoore/ And he taught
thē many thynges in similitudes/ and sayde vnto
to them in his doctrine: Herkē to. Beholde/ The
sower went forth to sowe/ and it fortuned as he
sowed/ that some fell by the waye syde/ and the
fowles off the ayre cam and devoured it vppe.
Some fell on a stony grounde: where it had not
moche erth: and by and by sprāge vppe/ because
it had not deepth of erth/ and as sone as the sun
was vppe it caught heet: and because it had nott
rotynge it wydred awaye. And some fell amōge
ge the thornes/ and the thornes grewe vppe and
choked it/ so that it gave no frute. And some fell
apon good grounde: ād did yelde frute that sprōge
ge and grewe: ād brought forthe some thirty folde/ some fourty folde/ and some an hundred folde. And he sayde vnto them: He that hath eares
to heare/ lett hym heare.

When he was alone/ they that were/ aboute
hym with the twelve axed hym of the similitude.
And he saide vnto thē: To you it is geven to knowe the mistery of the kyngdom of God/ But vnto them that are with out/ shall all thingf be doone in similitudf: that when they se/ they shall se/
and not discerne: and when they heare they shall
heare/ ād not vnderstōde: leste at any tyme they
shulde tourne/ and their synnes shulde beforyeven them. And he sayde vnto them: Perceave ye
not this similitude. And howe ye shall knowe all
similitudes?

The sower soweth the worde. These be they wiche are by the wayes syde/ where the worde is
sowen/ to whom as sone as they have herde itt/

cõmeth the devyll and takith awaye the worde
that was sowen in their hertꝭ. And these also a
re they that are sowē on the stony groũde: which
when they have herde the worde / attonce they
receave it with ioye / yett have no rote ī them sel
ves / and so endure but for a season: afterwarde
as sone as eny trouble or persecucion ariseth for
the wordes sake / anon they fall. And these are
they that are sowen amonge the thornes / which
heare the worde of god / ād the care of this wor
lde and the dissey tfulnes of ryches / ād the luste
of other thyngꝭ entre in / and choocke the worde
ād it is made vnfrutfull. And these are they tha
are sowen ī good grounde / which heare the wor
de and receave it / and brynge forth frute: som
thirty folde / some sixty folde / some an hundre
folde.

And he sayde vnto them: is the candle ligh
ted / to be put vnder a bussh ell / or vnder the bo
de? ys it not therfore lighted that it shulde be p
on a cãdelsticke? For there is no thinge so prev
that shall nott be opened: nether so secreet / bu
that it shall come abroade. Yf eny mã have e
res to heare / lett hī heare. And he sayd vnto th
take hede what ye heare. With what measure
mete / with the same shall it be measured vn
you agayne. And vnto you that have shall mo
be geven. For vnto hym that hath / shall it b
geven: And from hym that hath nott / shall
taken awaye / even that he hathe.

And he sayd: so is the kyngdõ of God / even
yf a mã shulde sowe seede ī the grounde / ād shu
slepe ād rise vp night ād daye; ād the seede shul

sprynge/ and growe vppe whyll he is not ware. For the erth bryngeth forthe frute off her silfe/ first the blad/ thē the eares/ after that full corne in the eares. As sone as the frute is brought forth/ anon he throusteth i the sykell be cause that hervest is come.

And he sayde: where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it? It is lyke a grayne off mustardseed/ which when it is sowen in the erth/ is the leest of all seedes that be in the erth: And after that it is sowen it groweth vppe/ and is greatest of all yerbes: and bereth greate braunches so that the fowles off the ayre maye dwell vnder the shadowe of it.

And with many soche similitudes he preached the worde vnto them/ after as they myght heare it. And with out similitude spake he nothīge vnto them. But whē they were a parte/ he expounded all thīgs to his disciples. And the same daye whē even was come he sayde vnto them: lett vs passe over into the other syde. And they late the people departe ād toke hī even as he was in the shippe. There were also with hī other shippes.

And there arose a great storme of wynde/ ād dasshed the waves ito the shippe/ so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym/ and sayde vnto hym: Master/ carest thou nott that we perisshe? And he rose vppe and rebuked the wynde/ and sayde vnto the see: peace and be still. And the wynde alayed/ and there folowed a greate calme: and he sayde vnto them: why are ye fears

full? Howe is it that ye have no fayth? And they feared excedigly/and sayde wō to another: what felowe is this? for booth wynde ād see obey hym.

The. v. Chapter.

AND they cā over to the other syde off the see in to the countre of the gaderens. And whē he was come out of the shippe/ anon mett hym out of the graves a man possessyd of an vnclene sprete/ which had his abydinge amōge the graves/ and no man coulde bynde hym with cheynes. And no man coulde bynde hym with chey nes/ be cause that whē he was often boūde with fetters and cheynes/ he plucked the chaynes as sundre/ ād brake the fetters ī pecs: Nether coul de eny mā tame hī. And alwayes boothe nyght ād daye he cryed ī the moūtaynes ād ī the graves and bet hym silfe with stones. Whē he had spied Jesus afarre of/ he rāne/ and worshipped him/ and cryed with a lowde voyce and sayde: what have J to do/ with the Jesus the sonne of the most hyest god? J requyre the ī the name of god/ that thou torment me nott. For he had sayd vnto hym/ Come forthe of the mā thou fowle sprete. And he axed hym: what is thy name? and he answered hym/ my name is Legiōl/ for we are many. And he prayd hym instātly/ that he wolde nott sende them awaye out of that region.

There was there nye vnto the mountayns a greate heerd of swyne fedinge/ ād all the devyls besought hym saynge: sende vs ī to the heerde off swyne/ that we maye enter ī to them. And anon Jesus gave them leave/ And the vnclene spretes went out and entred in to the swyne. And the hes

erd starteled/and ran hedlyng into the see. They were a bout ij M. swyne/ād they were drouned in the see. And the swyne heerdē fleed/and tolde it in the cite/and in the countre. And they cām out forto see/what had hapened/And they cam out to Jesus/ād they sawe hym that was vexed with the fende and had the legiō sytt/both clothed and in his right mynde and were a frayed. And they that sawe it tolde them/howe it had hapened vnto hym that was possessed off the devyll/ and also of the swyne. And they began to praye hym/that he wolde departe from their coostes. And when he was come in to the shippe/he that had the devyll prayed hym that he myght be with hym: Jesus wolde not soffre hī but sayde vnto hī: goo home ī to thyne awne housse ād to thy frēdes/ād shewe thē what thīgs the lorde hath done vnto the/and howe he had compassion on the. And he departed/and began to publisshe in the ten cites/what things Jesus had done vnto hym/and all men did merveyle.

And whē Jesus was come over agayne in the shippe vnto the other syde/moche people gaddered vnto hym/and he was nye vnto the see. And beholde/there cam vnto hym won of the rulers of the synagogge/whose name was Jairus: ād when he sawe hym/he fell doune att his fete/ād besought hym greatly/saynge: my doughter lyeth att poynt of deeth/Jwolde thou woldest come and ley thy honde on her/that she myght be safe and live. And he went with hym/ād moche people folowed hym/and thronge hym.

And there was a woman/whiche was diseas

sed off an yssue off bloude twelve yeres/ and had
suffered many thingꝭ of many fisiciõs/ and had
spent all that she had/ and felte none amendmẽt
at all/ But wexed worsse and worsse. When she
had herde off Jesus: she cam into the preace bes
hynde hym/ and tewched hys garment. For she
sayde: Yf I maye butt tewche his clothinge/ I
shall be whole. And streyght waye her foũtayne
of bloude was dreyed vppe/ ãd she felt in her bo
dy/ that she was healed off the plage.

And Jesus immediatly felt in hĩ silfe/ the ver
tue that went out off hym/ and tourned hym ro
nde a boute in the preace/ and sayde: Who tew
ched my clothesꝭ And his disciples sayde vnto
hym: thou seist the people thrustinge the õ every
syde/ and yet sayest: who did tewche meꝭ And he
loked round about/ ffor to se her thatt had done
that thinge. The woman feared and trembled/
for she knewe what was done with in her. And
she cam and fell doune before hym ãd tolde hym
the trueth of every thige. And he sayde vnto her
Doughter/ thy fayth hath saved the/ goo in pea
ce/ and be whole off thy plage.

Whyll he yet spake/ there cam from the ruler o
the synagogis housse/ certayne which sayde: thy
doughter is deed: why deseasest thou the maste
eny further? As sone as Jesus herde thatt wor
despoken/ he sayde vnto the ruler of the synago
ge: Be not afrayed/ only beleve. And he suffred
no man to folowe hym moo then Peter/ and Ja
mes ãd Jhon James brother. And he cam vn
to the housse of the ruler off the synagoge/ ãd sa
we the wondrynge and thẽ that wepte and way

led greatly/And he wēt in and sayde vnto them: Why make ye this adoo ād wepe? The mayden is not deed/but slepith. And they lawght hym to scorne. Then he put them all out/ ād toke the fa= ther and the mother off the maydē/ and thē that were with hym/ and entred in where the maydē laye/And toke the mayden by the honde/ād sayde vnto her: Tabitha/cumi: which is by īterpres tacion: mayden I saye vnto the/aryse. And stre= ight the maydē arose/and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he chraged them straytely/that no man shulde knowe off it. And commaunded to geve her meate.

The. vj. Chapter.

AND he departed thēs/ and cā in to his awne coūtre/ and his disciples folowed hym. And when the saboth daye was come/he began to teache in the synagoge. And many thatt herde hym were astonyed/ād sayde: Frō whens hath he these thīgs? ād what wysdō is this that is ge= vēn vnto hī? ād suche vertues that are wrought by his hōds? Is not this that carpēter Marys sōne/the brother off James/ād Joses ād Juda and Simō? ād are not his sisters here with vs? And they were hurt by the reason of hī. And Je= sus sayde vnto thē: a prophet is not despysed but in his awne countre/ ād amonge his awne kyns ne/and amonge them that are of the same houss sholde. And he coulde there shewe no myracles butt leyd his hondes apon a feawe sicke folke ād healed thē. And he merveyled at their vnbelefe.

And he went aboute by the tounes that lye in circuite/teachynge . And he called the twelve/ and began to sende them/two and two/ād gave them power over vnclene spretꝭ. And cōmauns ded them/ that they shulde take notthinge vnto their Jorney/save a rodde ōly: Nether scrippe/ nether breed/nether mony ī their pourses: butt shoulde be shood with sandals. And that they shulde not put on two coottꝭ. And sayd vnto thē: whersoever ye entre into an housse/there abyde tyll ye departe thens. And whosoever shall nott receave you/nor heare you/ when ye departe thens/shake of the duste that is vnder youre fes te/for a remembraūce vnto them. Jsaye verely vnto you/itt shalbe easyer for Sodom and Go/ mor/atr the daye off iudgemēt/thē for that cite.

And they went out and preached/that they shulde repent: and they caste out many devyllꝭ. And they annoynted/many that were sicke with oyle and healed them.

And kynge Herode herde of him/for his na/ me was spreed abroade/And he said: Jhō bap/ tiste is risen agayne frō deeth/and therfore mys racles worke in hym. Wother sayd/it is helyas: and some sayde: it is a prophet/or as won of the prophettꝭ. But whē Herode herde of hī he sayd: it is Jhō whō J beheded/he ys risen from deeth agayne.

For Herode him silfe/had sent forth/ād had taken Jhō/and bounde hī and cast him īto pre/ son for Herodyas sake which was hys brother Philippꝭ wyfe. For he had maried her. Jhō said vnto herode: It is not laufull for the to have thy

brothers wyfe. Herodias layd waite for hī/and wolde have killed him/ butt she coulde not. For Herode feared Jhō/knowynge that he was iuste and holy/ and gave hī reverēce/ And whēhe herde hī he did many thīges/ād herde hī gladly.

And when a convenyent daye was come. Herode ō hys birth daye made a supper to the lordes/captayns/ād chefe estatf of galile. And the doughter of the same Herodias cām in and daunsed/ and pleased Herode and them that sate att bourde also/ Thē the kīge sayd vnto the maydē: are of me what thou wilt/ ād I will geve it the. And he sware vnto her what soever thou shalt axe of me/ I will geve it the/ even vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I axe? And she sayde: Jhon baptistf heed. And she cām ī streigth waye with haste vnto the kinge/ād axed sayīge: I wyll/ that thou geve me by ād by in a charger the heed of Jhō baptist. And the kīge was sorye yet for hys othes sake/ and for their sakf which sate att supper also/ he wolde not put her besyde her purpost. And immediatly the kynge sent the hangman and cōmaūded his heed to be brought in. And he went and beheeded him ī the preson/ and brought his heedde in a charger and gave hit to the mayden/ and the maydē gave it to her mother. Whē his disciples herde of it/ they cam and toke vppe his body/ and put it in a toumbe.

And the apostles gaddered thē selves to gedre to Jesus/ād tolde hī all thyngf/ booth what they had done/ and what they had taught. And he sayd vnto them: come ye aparte in to the wyld

dernes/and rest a whyle. For there were many cõmers ãd goers. And they hade no leasur wõs for to eate. And he went by shippe asyde out off the waye ito a desertt place. And the people spyed them when they departed: and many knewe hi/and they hasted afote thether out of every cite/and cã thyther before them/ And cam togeder vnto hym. And Jesus went out and sawe moche people/ãd had cõpassiõ on them/be cause they were lyke shepe whych had no shepherde. And he began to teache them many thingf.

And whẽ the daye was nowe farre spent/his disciples cam vnto him sayinge: thys ys a desert place/ãd nowe the daye ys farre passed/ lett thẽ departe/that they maye goo ito the countrey rounde about/ and in to the tounes/and bye them breed: for they have nothinge to eate. He answered and sayde vnto them: geve ye them to eate. And they sayde vnto hym: shall we goo and bye ij. C. penyworth of breed/ ãd geve them to eate? He sayde vnto then: howe many loves have ye? Goo and loke. And when they had serched/ they sayde: v. and. ij. fysshes. And he cõmaunded thẽ to make them all sytt doune/by companyes apõ the grene grasse. And they sate doune here a rowe and there a rowe/ by houndredf and by fyftes. And he toke the v. loves and the. ij. fysshes and loked vppe to heven ãd blest/ and brake the loves/and gave them to hys disciples to put beforе them/and the ij. fysshes he devyded a monge them all. And they all ate/and were satisfyed. And they toke vppe twelve basketf full off the gobbettf and of the fysshes. And they that ate

were about fyve thousand men.

And streyght waye he caused hys disciples to goo into a shippe/ and to goo over the water before vnto bethsaida/ whill he sent awaye the people. And as sone as he had sent them awey/ he departed into a mountaine to praye. And when even was come/ the shippe was in the myddes of the see/ and he alone on the londe/ and he sawe thē troubled in rowinge/ for the wynde was cōtrary vnto them. And aboute the fourth quartre of the nyght/ he cam vnto them/ walkinge apon the see/ and wolde have passed by thē. Whē they sawe hī walkīge apō the see/ they supposed yt had bene a sprete/ and cryed oute: For they all sawe hym/ and they were a frayed. And anon he talked with them/ and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vnto them into the shippe/ and the wynde ceassed/ and they were sore amased in them selves beyonde measure/ and marveyled. For they remembred nott off the loves/ be cause their hertes were blynded.

And they cam over/ and went into the londe off genazareth/ and drue vp into the haven. And as sone as they were come out off the shippe/ streyght they knewe hym/ and ran forth through out all the region rounde a about/ and began to cary aboute in beedes all that were sicke/ when they herde tell that he was there. And whither soever he entred into the tounes/ or cites/ or vyllages/ they leyde their sicke in the stretes/ and prayed hyme/ thatt they myght

touche and hit wer but the edge off hys vestures
And as many as touched hym were safe.

The. vij. Chapter.

AND the pharises cam togedder vnto hym/ and dyvers off the scribs which cam from Jerusalem. And whē they sawe certayne of hys disciples eate breed with cōmen handes (that is to saye/with vnwesshen hondes) they complayned. For the pharises/ād all the Jewes/except they washe their hādes ofte/eate not/observinge the tradicions of the seniours. And whē they come from the market/except they washe themselves they eate not. And many other thīgs thes re be/which they have taken apon them to observe/as the wasshīge of cuppes and cruses/ād of brasen vessels/ and of tables.

Then axed hym the pharises and scribs: why walke not thy disciples accordinge to the tradicions of the seniours/ butt eate breede with vnwesshē hondes? He answered and sayde vnto thē well prophesied hath Esayas of you ypocryts as it is writtē: This people honoreth me with their lyppes/but their hert is farre frō me: Jnvayne they worshippe me/teachinge doctryns which are nothinge but the commandements off mē/for ye laye the commandement of God aparte/and ye observe the tradicions of men as the wessinge off cruses and off cuppes/and many other suche lyke thinges ye do.

And he sayde vnto them: well/ye putt awaye the commandement of God/to mayntayne youre owne tradecions. For Moses sayde: Honous

rethy father ād thy mother: and whosoever sayth
eth evyll to his father or mother / let hym dey for
it. But ye saye: a man shall saye to his father or
mother Corban / that is / whatsoever thynge I
offer / that same doeth proffit the. And ye soffre
no more that a man do eny thynge for his father
or mother / and thus have ye made the cōmaun=
dement off God off none effecte through youre
owne tradicions which ye have ordeyned. And
many soche thynges ye do.

And he called all the people vnto hym / ād sa=
de vnto them: Herkē vnto me every one off you
and vnderstonde: there is no thynge with outt a
man that can diffyle hym when hitt entreth in to
hym / but thoo thyngs which procede out of a mā
are those which defyle a mā. Yf eny man have ea
res to heare / let hym heare. And whē he cā into
housse awaye frō the people / his disciples axe
d hī of the similitude / ād he sayd vnto thē: Do ye
nē lacke vnderstōdīge: Do ye not yet perceave /
that whatsoever thinge frō with out ētreth into
mā / hit can not defyle hym / be cause hit ētrith
not into his hert / but into the belly: ād goeth out
into the draught that porgeth oute all meates.

And he sayde that defileth a man whiche co=
meth oute of a man. For from with in even oute
of the herte off men / proceade evyll thoughtes:
adoutry / fornicacion / murder / theeft / covetes
nes / wickednes / diceyte / vnclēnes / ād a wic=
ed eye / blasphemy / pryde / folisshnes: All these
evyll thynges / cō from wtth in / ād defile a man.

And from thence he rose and wēt into the bo=
ders off Tire and Sidō / and entred into ā hous

sse/ and wolde that no man shulde have knowen
off hym: Butt he culde nott be hid. For a certa⁹
yne woman whose doughter had a foule spirite
when she herde off hym/ cam and fell doune att
hys fete. The woman was a greke out off siro⁹
phenicia/ and she besought hym that he wolde
caste out the devyll out off her doughter. Jesus
sayde vnto her: lett the chyldren fyrst be feed.
Jt ys nott mete/ to take the chyldrens breed/ and
to caste itt vnto whelpp⁹. She answered and
sayde vnto hym: even soo master/ neverthele⁹
se/ the whelpp⁹ also eate vnder the table off the
chyldrens cromes. And he sayde vnto her: for
thys sayinge goo thy waye/ the devyll ys gon
out off thy doughter. And when she was come
home to her housse she founde the devylll depar
ted/ and her doughter lyinge on the beed.

And he departed agayne from the coostes off
Tyre and Sydon/ and cam vnto the see off Ga
lile throwe the mydd⁹ off the coost⁹ off the .x. ci
tes/ And they brought vnto him won that was
deffe/ and stambred in hys speche/ and prayd
hym to laye hys honde apon hym. And he tok
hym a syde from the people/ and putt hys fyn
gers in hys eares/ and did spet/ and touched his
tounge/ and loked vp to heven/ and syghed/ &
sayde vnto hym: ephatha that ys to saye/ be o
penned. And streyght waye hys eares wer
openned/ and the stringe off hys toūge was loo
sed/ and he spake playne. And he commaūde
them that they shulde tell no man. Butt the mo
re he forbad them/ soo moche the more a great

deale they pubblessed it. And were beyonde mes
asure astonyed/ sayinge: He hath done all thins
gs well/ ād hath made booth the deffe to heare/
and the dom to speake.

The. viij. Chapter.

IN those dayes when there was a very gres
ate companye/ and had nothinge to eate/
Jesus called hys disciples to hym/ and sayd vn=
to them: my herte melteth on this people/ be caus
se they have nowe bene wyth me iij. dayes/ and
have nothinge to eate: And yf I shulde sende
them awaye fastinge to their awne houses/ they
shulde faynt by the waye. For dyvers of them
cam from farre/ And hys disciples answered
hym: from whence myght a man suffyse them
with breed here in the wyldernes? And he ared
them: howe many loves have ye? They sayde:
seven. And he cōmaunded the people to sitt do=
une on the grounde. And he toke the. vij. loves/
gave thankes/ brake/ and gave to hys disciples/
to set before them. And they sett them before the
people. And they had a feawe smale fysshes/
and he blessed them and cōmaunded them also
tobe sett before them/ They ate and were suffy=
sed/ and they toke vp off the broben meate that
was lefte/ vij. baskets full. They that ate were
in nomber aboute fowre thousandt. And he
sent them awaye.

And anon he toke shippe whith his disciples/ and cam in to the parties of dalmanutha. And the pharises cã forth/ and began to dispute whith hym/ and sought of hym a signe from heven temptinge him/ and he syghed in his sprete and sayde: why doth thys generacion seke a signe? Verely I saye vnto you/ there shall no signe be geven vnto thys generacion. And he lefte them and went into the shippe agayne/ and departed over the water.

And they had forgottē to take breed with thē/ nether had they ī the shippe with them more thē one loofe. And he charged them sayinge: take hede/ beware of the leven of the pharises/ and the leven of Herode. And they reasoned amonge thē selves saynge: we have no breed. And when Jesus knewe that he sayde vnto them: why take ye thought be cause ye have no bread? perceave ye not yet/ nether vnderstonde? Have ye youre hertt̄ yett blynded? Have ye eyes and se nott? and have ye eares and heare not? Do ye nott remēber? When I brake v. loves amonge. v. M. men/ howe many baskett̄ full of broken meate tooke ye vpp? They sayde vnto him t̄. When I brake vij̄ amōge iiij̄ M. howe many baskett̄ of the levingt̄ of broken meate toke ye vp? they sayde vij̄. And he sayde vnto them: howe is it that ye vnderstonde not?

And he cam to bethsayda/ and they brought a blynde man vnto him and desyred hym/ to touche hī. And he caught the blinde by the honde/ and ledd hym out off the toune/ and spat in hys eyes and put hys hondt̄ apon hym/ and axed hī

yf he sawe eny thinge/ and he loked vp ād sayde
I se mē/ For I se them walke as they were trees:
After that he put his hondes agayne apon his eyes/ and made hym see. And he was restored to his sight/ and sawe every mā clerly. And he sent hym home to his awne housse sayīge: nether goo in to the toune/ nor tell it to eny in the toune.

And Jesus wēt out and his disciples into the tounes that longe to the cite called Cesarea Philippi/ and by the waye he axed his disciples sayinge: whom do mē saye that y am? They answered: some saye that thou arte Jhon Baptiste: some saye Helyas/ and some one off the prophetes. And he sayde ūto thē: But whō saye ye that I am? Peter answered and sayd vnto hym: Thou arte very Christe. And he charged thē/ that they shulde tell no man off it. And he began to declare vnto them/ howe that the sonne of man muste suffre many thynges/ and shulde be reproved off the seniours and off the hye prestes ād scrybes/ and shulde be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym a syde/ and began to chyde hym. He tourned a boute/ and loked on his disciples/ and rebuked Peter sayinge: Goo after me Satā. For thou savorest not the thynges off God: But the thynges off men.

And he called the people vnto hym/ with his disciples also/ and sayd vnto them: Whosoever wyll folowe me/ lett hym forsake hym silfe/ and take vp his crosse/ and folowe me. For whosoever wyll save his lyfe/ shall lose it. But whosoever shall loso his lyfe for my sake ād the gospels/

the same shall save it. What shal it profet a mā
yf he shulde wyn all the worlde/ and loose his a
wne soule? or els what shall a mā geve/ to rede
me his soule agayne? Whosoever therfore shall
be asshamed off me and off my wordes/ amonge
this advoutrous and sinfull generacion: of hym
shall the sonne of man be ashamed/ when he cō
meth in the glory of his father with the holy an
gels. And he sayde vnto thē: Verely I saye vnto
you: There be some off them that stonde here
which shall not taste of deeth/ tyll they have sen
the kyngdom off God come with power.

The.ix. Chapter.

AND after.vj. dayes Jesus toke Peter/ Ja
mes/ and Jhon and leede them vp in to a
hye moūtayne out of the waye alone/ ād he wa
transfigured before them. And his rayment di
shyne/ and was made very whyte/ even as sno
we: so whyte as noo fuller cā make apon the ert
And there apered vnto them Helyas with Mo
ses: And they talked with Jesu. And Peter an
swered and sayde to Jesu: Master/ here is goo
beinge for vs/ let vs make.iij. tabernacles/ on
for the/ one for Moses/ ād one for Helyas. An
wist not what he sayde. For they were afrayde
And there was a cloude that shaddowed them
And a voyce cam out of the cloude saynge: Thi
ys my dere sonne/ here hym. And sodenly/ the
loked rounde aboute them/ and sawe no mā mo
re/ but Jesus only.

As they cam doune from the hill/ he charged them/ that they shulde tell no mā what they had sene/ tyll the sonne of man were risen from deeth agayne. And they kepte that saynge with in thē/ and demaunded won of another/ what that ryssinge frō deeth agayne shulde meane? And they axed hym sayinge: why then saye the scribes/ that Helyas muste fyrste come? He āswered and sayde vnto thē: Helyas at his fyrste cōmynge/ shall bringe all thyngs agayne into good order: And even so vs it wrytten off the sonne off man/ that he shall suffre many thinges/ and shall be set att nought. And I saye vnto you/ thatt Helyas vs come/ ād they have done vnto hym whatsoever pleased them/ as it is wrytten off hym.

And he cam to his disciples/ and sawe moche people aboute them/ and the scribes disputinge with them. And streyght waye all the people beshelde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the cōpanye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he teareth hym/ and he fometh/ and gnasheth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coulde nott.

He answered hī ād sayd: O generaciō without faight/ howelōge shall y be with you. Howe lōge shall y suffre you? bringe him vnto me. And they brought hī vnto hī. And as sone as the spirite

sawe him/he tare him. And he fell doune on the
groũde walowinge: And fomynge. And he axed
his father: howe longe is it a goo/sens this hath
happened hym? And he sayde/of a chylde. And
ofte tymes casteth hym in to the fyre/and also
in to the water/to destroye hym. Butt yff thou
canste do eny thynge/have mercy on vs/and
helppe vs. Jesus sayde vnto hī: ye yf thou coul-
dest beleve/all thyngs are possyble to hym that
belevith. And streygth waye the father off the
chylde cryed with teares sayinge: Lorde I bele-
ve/sucker myne vnbelefe.

When Jesus sawe that the people cam runn-
ynge togedder vnto hym/he rebuked the foule
sprete/sayinge vnto hym: Thou dom and deffe
sprete/I charge the come out of hym/and entre
no more in to hym. And the sprete cryed/ād rent
him sore/and cam out: And he was as won that
had bene deed/in so moche that many sayde/he
is deed. Butt Jesus caught hys honde/and ly-
fte hym vpp/and he rose. And when he was co-
me in to the house/his disciples axed him secret-
ly: why coulde nott we caste hym out? And he sa-
yde vnto them: thys kynde can by no nother me-
anes come forth/but by prayer and fastynge.

And they departed thens/and toke there iour-
ney thorowe galile/and wolde not/that eny mā
shulde have knowē itt. For he taught hys disci-
ples/and sayde vnto them: The sonne off man
shalbe delyvered in to the hondes off men/and
they shall kyll hym/and after that he ys kylled
he shall arise agayne the thryd daye. Butt they
wiste nott what that sayinge meant/and were

affrayed to axe hym.

And he cam to Capernaū/ and when he was come to housse/ he sayde to them: what was that ye disputed bytwene you by the waye? And they held their peace (for by the waye they reasoned amōge them selves/ who shulde be the chefest) And he sate doune/ and called the twelve vnto hym/ and sayd to them: yf eny man desyre to be fyrst/ the same shalbe last off all/ and servaunt vnto all. And he toke a chylde and sett hym in the myddes of them/ and toke hym in hys armes and sayde vnto them: Whosoever receave eny soche a chylde in my name/ he receaveth me: And whosoever receaveth me/ receaveth not me/ but him that sent me.

Jhon answered him/ sayinge: master/ we sawe won castinge out devyls in thy name/ which foloweth not vs/ and we forbade hym/ be cause he foloweth vs nott. But Jesus sayde: forbid hym nott. For there ys no mā that shall do a myracle in my name/ and can speake lightly evyll of me. Whosoever is not agaynste you/ is on youre parte. And whosoever shall geve you a cupe off water to drinke for my nams sake be cause ye are belongynge to christe/ verely I saye vnto you/ he shall nott loose his rewarde.

And whosoever shall hourte wō of this litell wons/ that beleve in me/ it were better for him/ that a myll stone were hanged aboute his necke/ and that he were cast in to the see. And yf thy hāde offende the/ cut hym of. Jtt ys better for the/ to entre into lyffe maymed/ thē to goo/ with two hondes in to hell/ i to fire that never shalbe quen-

ched/where there worme dyeth nott/and the fyr
re never goeth oute. And yf thy fote offende the/
cut hym of. It is better for the to goo halt in to
lyfe/then with ij. fete to be cast into hell/into fy
re that never shalbe quenched: where there wor
me dyeth not/ād the fyre never goeth oute: And
yf thyne eye offende the plucke hym oute. It ys
better for the to goo in to the kyngdō of god with
one eye/then havynge two eyes to be caste into
hell fyre: where their worme dyeth nott/and the
fyre never goeth oute.

Every man therfore shalbe salted with fyre:
And every sacryfyse shalbe seasoned with saltt.
Salt ys good. But yf the salt be unsavery: wh
at shall ye salte there with? Se that ye have salt
in youre selves. And have peace amonge youre
selves/one with another.

The.y. Chapter.

And he rose from thens/and went in to the
coostes of Jewry through the regyon tha
ys beyonde iordā. And the people resorted unt
hym a fresshe: And as he was wont he taugh
them agayne. And the pharyses cam and axe
hym a question: whether it were laufull for am
to putt awaye hys wyfe. To prove hym. He an
wered ād said unto thē: what did Moses bid yo
do? And they sayde: Moses suffred to wryte a te
stimoniall of her divorsment/and to putt her a
waye. And Jesus answered/and sayd unto thē
For because of youre harde hertt he wrote thy
precept unto you. But at the fyrst creacion/go
made them man and woman/sayinge: for thy

thingf sake shall a man leve father and mother/ and byde by his wyfe/ and. ij. shalbe made won flesshe. So then are they nowe nott twayne/ but won flesshe/ therfore that whych god hath cupled/ let nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto thē: Whosoever putteth awaye his wyfe/ and maryeth another/ breaketh wedlocke to her warde. And yf a womā forsake her husband/ and be maryed to another/ she cōmitteth advoutry.

And they brought chyldren to hym that he shoulde touche thē. And hys disciples chid thosse that brought them. When Jesus sawe that/ he was displeased/ and sayd vnto them: Suffre the chyldren to come vnto me ād forbid thē not. For vnto suche belongeth the kigdō of god. Verely I saye to you/ whosoever shall not receave the kyngdō of god as a chylde/ he shall not entre therin. And he toke them vppe in his armes/ ād putt his hondf apon them/ and blessed them.

And whē he was come out into the waye/ there cam won runninge ād kneled to hī/ and axed hī: Goode master/ what shall I do/ that I maye enheret eternal lyfe? Jesus said vnto hī: why callest thou me goode? there is no man goode but won/ whych ys god. Thou knowest the cōmaundmētf. breake not matrimony/ kyll not/ steale nott/ bere no falce wytnes/ defraude no mā/ honore thy father ād thy mother. He answered ād said to hī: master/ all theese I have observed frō my youth. Jesus beheld hī/ ād had a favour to hī/ ād said vnto hī: Wō thīge is lackīge vnto the

Goo/ and sell all that thou hast/ and geve itt to the povre/ ād thou shalt have treasure in hevē/ and come and folowe me/ and take thy crosse on the. But he was discūforted with that sayinge/ and went awaye mornynge/ for he had greate possessions.

And Jesus loked roūde aboute/ and sayd vnto hys disciples: with what difficulte shall they that have ryches entre into the kingdom of god. Hys disciples were astōnyed att hys wordes. Jesus answered agayne/ and sayde vnto them: chyldren/ howe harde is it for them/ that truste in their ryches/ to entre in to the kyngdō off god. Hit ys easyer for a camell to go thorowe the eye of an nedle/ thē for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure/ sayinge betwene thēselves: who thē can be saved? Jesus loked apō them/ and sayd: with men it is vnpossible/ but not with god: for with god all thingf are possible.

And Petre began to saye vnto hym: Loo/ we have forsaken all/ and have folowed the. Jesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken housse/ or brethren/ or sisters/ or father/ or moder/ or wyfe/ other chyldren/ or londes/ for my sake and the gospellf/ whych shall nott receave an hounderd folde nowe in thys lyfe/ houses/ and brethrē/ and sisters/ and mothers and childrē/ and londf with persecucions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shalbe last, And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus wēt be-

fore them/ and they were amased/ and as they folowed/were affrayde.

And Jesus toke the xij. agayne/and began to tell them what thingꝭ shulde happen vnto him. Beholde we goo vppe to Jerusalem/and the sõne off man shalbe delyvred vnto the hye preestꝭ and vnto the stribbꝭ/and they shall condempne hym to deeth/ and shall delyvre hym to the gentyls/and they shall mocke hym/ ãd scourge him and spit apon hym / and kill him/and the thirde daye he shall ryse agane.

And James and Jhon the sons off Zebede/ came vnto hym/saynge:master/ we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them:what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs that we maye sitt won on thy ryght honde / and the other on thy lyfte honde/ in thy glory. Butt Jesus sayd vnto them: Ye wot not what ye aske. Can ye dryncke of the cuppe/ that I shall dryncke of? And be baptised ī the baptī that I shalbe baptised in? And they sayd vnto him:that we can. Jesus sayde vnto them:ye shall drynke off the cuppe that I shall drynke of/ ãd be baptised with the baptim that I shalbe baptised in: But to sitt on my right honde and on my lifte honde/ is not myne to geve/ but to them for whom it ys prepared.

And when the.x. herde that/they begã to disdayne at James and Jhon. Butt Jesus called them vnto him/and sayd to them: Ye knowe wes that they whych seme to beare rule amonge the gentyls/raygne as lordꝭ over thẽ, And they

that begreate men amonge them exercyse aucs
torite over them. So shall it not be amonge you
but wosoever of you wilbe greate amonge you
shalbe youre mister. And wosoever wilbe chefe-
shalbe servaunt vnto all. For even the sonne of
man came/ nott that other shulde minister vnto
hym: but to minister/ and to geve his lyfe for the
redempcion of many.

And they cam to hierico/ and as he went oute
off hierico/ with his disciples and a greate nos
bre of people: Barthimeus the sonne of Thime-
us which was blynde/ sate by the hye wayes sy-
de beggynge. And when he herde that it was
Jesus off nazareth/ he began to crye/ and to sa
ye: Jesus the sonne off David/ have mercy on
me. And many rebuked hyme/ be cause he shul
de hoolde is peace. But he cryed the moore a gre
ate deale/ thou sonne off David have mercy on
me. And Jesus stode still/ and commaunde
hym co be called/ and they called the blynde/ sa
ynge vnto hym: be off good comfort ryse he ca
leth the. He threwe awaye his clooke/ and roo
and cam to Jesus/ And Jesus answered/ an
sayd vnto hym: what wilt thou that I do vnt
the? The blynde sayde vnto hym: master/ that
myght see. Jesus sayd vnto hym: goo thy way
thy fayght hath saved the/ And by ād by he rec
aved his sight/ and folowed Jesus in the way

The vj. Chapter.

AND whē they cam nye to hierusalem/ vn
bethphage/ ād bethani/ be syd mount oli
te/ he sent forth. ij. of his disciples/ ād sayde v

to them: Goo youre wayes into the toune that is over agaynste you/ And as sone as ye ētre into it ye shall fynde a coolte boūde/ where ō never man sate: loose hym ād bryngе hym hidder. ād if eny man saye vnto you: why do ye soo? saye that the lorde hath neade of hī/ ād streight waye he wyll sende hym hidder. They wēt their waye/ and found a coolte tyed by the doze with out in a place where two wayes mett/ ād they losed hym. And divers of them that stode there/ sayd vnto them: what do ye loosynge the coolte? ād they sayd vnto them: even as Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus/ ād caste their garmēt̄ on hym/ and he sate apon hym. And many spreede thes re garment̄ in the waye. other cutt doune brau nches of the trees/ and strawed them ī the waye. And they that went before and they that fo lowed/ cryed/ saynge: Hosianna: blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name off hym that is lorde off oure father David. Hosianna in the hyest.

And the lorde entred into hierusalem/ and into the temple. And whē he had loked roundabout apon all thingt̄/ and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe whē they were come out frō bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leves/ and went to se whether he myght fynde eny thīge there on: but whē he cam there to/ he founde nothinge butt leves. For the tyme off fygḡ was nott yet. And Jesus

answered and sayd to it: never man eate frute of the here after whill the worlde stōdith. And his disciples herde it.

And they cam to hierusalem/ and Jesus wēt into the temple/ and began to cast out them whych soolde and bought in the tēple. And overthrewe the tabels of the money chaungers/ and the stoles of thē that soolde doves. ād wolde not suffre that eny mā caried a vessell thorowe the temple. And he taught sayinge vnto them/ ys it not writtē/ howe that myne housse shalbe called the housse of prayer vnto all naciōs? Butt ye have made it a deen of theves.

And the scribes and hye prestes herde yt and sought howe to distroye him. For they feared hym be cause all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dryed vppe by the rotes. And Peter remembred/ and sayd vnto hym: master/ beholde/ the fygge tree which thou cursedst/ ys widdred awaye. And Jesus answered/ and sayde vnto them: Have confidens in god. Verely I sye vnto you/ that whosoever shall saye vnto this mountayne: take awaye thy silfe/ ād cast thy silfe in to the see/ and shall not waver in his herte/ butt shall beleve that thoose thingis which he sayeth shall come to passe/ what soever he sayeth shalbe done vnto hī. Therfore I saye vnto you/ what soever ye desyre whē ye praye/ beleve that ye shall have it ād it shalbe done vnto you. And whē ye stōd ād praye/ forgeve yf ye have eny thīg agaynste eny mā that youre father also which

ts in heven/ maye forgeve you youre trespases.
And they cam againe to hierusalem/ and as he walked in the temple/ there cã to hym the hye prestes/ and the scribes/ and the seniours/ and sayd vnto hym: by what auctorite doest thou theese thingis? ãd who gave the this auctorite/ to do these thingis? Jesus answered/ and sayde vnto thẽ: I wyll also axe of you a certeyne thynge/ ãd answere ye me/ and I wyll tell you by what auctorite I do these thingis. Whether was the baptim of Jhon from hevĩ/ or of men? Answer me. And they thought in them selves/ saynge: Yf we shall saye/ from heven. he will saye: why thẽ did ye not beleve hym? but yf we shall saye/ of men/ then feare we the people. For all men counted Jhon/ that he was a veri prophett. And they ãswered/ and sayd vnto Jesu: we cãnot tell. And Jesus answered/ and sayd vnto thẽ: nether wyll I tell you/ by what auctorite I do these thyngis.

The. xij. Chapter.

AND he began to speake vnto them in similitudes. A certayne mã planted a vine yarde/ and compased it with an hedge/ and ordeyned a wyne presse/ and bilt a toure in hytt/ and lett it out to hyre vnto husbandemen/ and went into a straunge coũtre. And when tyme was come he sentt to the tennauntis a servaunt that he myght of the tenauntis receave of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And moreover he sentt vnto them another servaũt/ and at hym

they cast stones and brake hys heed/ and sent hym
agayne all to revyled. And agayne he sentt anoz
ther/ and hym they kylled: and many other/
beetynge some/ and kyllinge some.

Yet had he one sonne whom he loved tenders
ly/ him also sent he att the last vnto them/ sayns
ge: they wyll feare my sonne. Butt the tenaun=
tes sayde with in them selves: Thys ys the heyre/
come lett vs kill him/ and the inheritaũce shals
be oures. And they toke him and killid him/ and
cast hym out of the vyneyarde. What shall then
the lorde of the vyneyarde doz He will come and
distroye the tenauntes/ and let out the vyneyarde
to other. Have ye nott redde thys scripture? the
stoone which the bylders did refuse/ ys made the
chefe stoone in the cozner: Thys was done off the
lorde/ and ys merveyllous i oure eyes. And they
went about to take hym/ butt they feared the pe=
ople. For they perceaved that he spake that si=
militude agaynst them. And they left hym and
went their waye.

And they sent vnto hym certayne off the pha=
rises with Herodes servauntes/ to take hym in
hys wordes. And as sone as they were come/ they
sayd vnto hym: master/ we knowe that thou ar
te true/ and careste foz no man: For thou consy
dereste nott the degre off men/ butt teachest th
waye off god truly: Ys yt laufull to paye tribu
te to Tesar/ oz nott? ought we to geve/ oz ough
we nott to geve? He knewe their dissimulacion
and sayd vnto them: Why tempte ye me? Bryn
ge me a peny/ that I maye se yt. And they brou
ght hym one. And he sayde vnto them: Whos

ys thys ymage and superscripcion? And they sayde vnto hym/Cesars. And Jesus answered/ and sayde vnto them: Then geve to Cesar that which belongeth to Cesar: And geve God that which perteyneth to God. And they mervelled att hym.

And the saduces cam vnto hym/ which save/ there is no resurrection. And they axed hym/ sayinge: Master/ Moses wrote vnto vs/ yff eny mans brother dye/ ād leve his wyf/ behynde hi/ and leve no chyldrē: that thē hys brother shulde take his wyfe/ and reyse vppe seed vnto his bro/ ther. There were seven brethrē and the fyrst to/ ke a wyfe/ and whē he dyed leeft no seede behin/ de hym. And the secōde toke her/ ād dyed: nether leeft he eny seede/ and the thyrde lyke wyse. And seven had her/ and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurre/ ctiō thē/ whē they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Jesus answered/ and sayde vnto them: Are ye not ther fore deceaved be cause ye knowe not the scrypturf? Nether the power of God? For whē they shall ryse agayne from deeth/ they nether nary/ nor are maryed: butt are as the angels which are in heven. As touchynge the deed/ that they shall ryse agayne: have ye nott redde in the boke off Moses/ howe in the busshe God spake vnto him sayinge: I am the God of Abraham/ and the God of Isaac/ and the God of Jacob? He is not the god of the deed/ butt the god of the livynge/ ye are ther fore greatly deceaved.

And there cam wō off the scrybes/ ād when he

had herde them dispurynge to gedder/ and perc
ceaved that he had answered them well/ he axed
hym: Which is the fyrste of all the commaunde=
mentf? Jesus ãswered hym: The fyrste of all the
commaundemẽtf is. Heare Israhel/ oure lorde
God/ is wone lorde. And thou shaltt love thy
lorde God with all thy hert/ ãd with all thy sou=
le/ and with all thy mynde/ and with all thy strẽ=
engthe. This is the fyrste commaundemẽt. And
the secõde is lyke vnto this. Thou shaltt love thy
neghbour/ as thy silfe. There is none other com=
maundement greater then these.

And the scribe sayde vnto hym: well master/
thou hast sayde the trugthe/ thatt there ys one
God/ and that there is none but he. And to lo=
ve hym with all the herte/ and with all the myn=
de/ and with all the soule/ ãd with all the strẽg=
the. And to love a mans nehbour as hym silfe/
ys a greater thynge then all holocaustf and sa=
crifises. And when Jesus save howe that he an=
swered discretly/ he sayd vnto hym: Thou arte
not farre from the kyngdom of god. And no mã
after that durst axe hym eny question.

And Jesus answered/ and sayd teachynge in
the tẽple: howe saye the scribf/ that christ is the
sonne off David? for David hym silfe inspyred
with the holy goost sayd: The lorde sayde to my
lorde/ sytt on my right honde tyll I make thyne
enemys thy fote stole. Thẽ David hym silfe cal=
leth hym lorde/ and by what meanes ys he then
his sonne? And moche people herde hym gladly.

And he sayd vnto them in his doctrine: be w=
are off the scribf which love to goo in longe/ clo=

thynge: and love salutacions in the market pla-
ces / and the chefe seates in the sinagogs / and to
sit in the vppermost roumes att feastes / and de-
voure widowes houses / and vnder a colour pre-
aye longe prayers. These shall have greater da-
mnacion.

And Jesus sat over agaynst the treasury / ād
beheldе howe the people putt money into the tre-
asury. And many that were ryche / cast in moch.
And there cā a certayne povre widowe / and she
threwe in two mytes / whiche make a farthynge.
And he called vnto hym his disciples / and sayd
vnto them: Verely I saye vnto you / that thys
povre widowe hath cast moare in / then all they
which have caste into the treasury. For they all
putt in off their superfluite: But she off her pov-
erte / cast in all that she had / evē all her livynge

The xiij. Chapter.

AND as he went out of the temple / wō of his
disciples sayd vnto hym: Master / se what
stones / and what bildyngs are here. And Je-
sus answered / and sayde vnto hym: Seist thou
these greate byldyngs? There shall not be leefte
one stone apon a nother / that shall not be thro-
wen doune.

And as he sate on mounte olivete over ayenst
the tēple / Peter and James and Jhon and An-
drew axed hym secretly / tell vs whē these thins
gs shalbe? And what is the signe / whē all these
things shalbe fulfilled? And Jesus answered
them / and began to saye: Take hede lest eny mā

deceave you. For many shall come in my na
me sayinge: I am Christ / And shall deceave
many.

When ye shall heare off warre / and tydin
gs off warre / be ye not troubled. For they mu
ste nedes be. Butt the ende is nott yett. For the
re shall nacion aryse agaynste nacion / and real
me agaynste realme. And there shalbe erthqua
kes / in all quarters / and famysshment / and tro
ubles. These are the begynnynge off sorowes.

Butt take ye hede to youre selves. For the
shall bringe you vppe to the counsels and inte
the synagoggs / and ye shalbe beeten / and ye sh
albe brought before rulers and kyngs / for m
sake / for a testimoniall vnto them. And the go
spell muste fyrste be publysshed amonge all na
cions.

Butt when they leade you and presentt yo
take noo thought / afore honde what ye shall sa
ye / nether ymagion: butt whatsoever is geve
you att the same tyme / that speake. For it sha
nott be ye that shall speake / butt the holy goos
Ye and the brother shall delyvre the brother t
deeth. And the father the sonne / And the chy
dren shall ryse agaynste their fathers and me
thers / and shall putt them to deeth. And ye sh
albe hated off all men for my names sake. But
whosoever shall endure vnto the ende shall
safe.

Moreover when ye se the abominable des
lacion / where off is spoken by Daniel the pr
phete / stonde were itt ought nott / let hym th
redeth it vnderstonde itt. Then let them be

lewry / fle to the mountaynes. And let hym that is on the houſſe toppe / nott deſcende doune into the houſſe / nether entre there in / to fetche eny thynge oute off his houſſe. And lett hym thatt is in the felde / not tourne backe agayne vnto thothynges which he leefte behynde hym / for to take his cloothes with hym. Buttwoo is then to them that are with chylde / ād to them that geve ſoucke in thooſe dayes. But praye / that youre flyght be not in the wynter. For there ſhalbe in thoſe dayes ſuche tribulacion / as was not from the begynnynge off creatures / which God created / vnto this tyme / nether ſhalbe. And excepte that the lord had ſhortened thoſe dayes / no man ſhulde be ſaved / But for the electes ſake / which he hath choſen / he hath ſhortened thooſe dayes.

And then / yff eny man ſaye vnto yno: loo / here is Chriſt / loo / he is there / beleve nott. For falce chriſtes ſhall aryſe / and falce propetes / And ſhall ſhewe myracles ād wonders / to deceave yf it were poſſible / evyn the electe. But take yehede / beholde I have ſhewed you all thinges before.

Moreover in thooſe dayes after that tribulacion / the ſunne ſhall were darke / and the Mone ſhall not geve her light / and the ſtarres off hevē ſhall fall / And the powers which are in heven / ſhall move. And thē ſhall they ſe the ſonne of mā cōmynge in the cloudes / with greate power and glory. And then ſhall he ſende his angels / and ſhall gaddre to gedder his electe from the fouare wyndes / and from the one ende off the worlde to the otber.

Learne a similitude of the fygge tree. When his braunches are yett tender/ ād hath brought forthe leves/ ye knowe/ that sommer ys neare. So in lyke maner when ye se these thinges come to passe/ vnderstond/ that it ys nye even att the dores. Verely I saye vnto you/ that thys generacion shall nott passe tyll all these thyngs be done. Heven and erth shall passe/ butt my worde shall nott passe. Butt of the daye and the houre/ knoweth no man: no nott the angels which are in heven: nether the sonne hym silfe/ save the father only.

Take hede/ watche/ and praye/ for ye knowe nott when the tyme ys. As a man which ys gone in to a straunge countrey and hath lefte hys house/ and geven auctorite to hys servaunts/ and to every man hys worke/ and commaunded the porter to watche. Watche therfore/ for ye know we not/ whē the master of the house wyll come/ whether att even/ or at mydnyght/ whether att the cocke crowynge/ or in the daunynge: lest yf he come sodenly/ he shulde fynde you slepynge. And that I saye vnto you/ I saye vnto all men/ watche.

The. xiiij. Chapter.

After two dayes folowed ester/ and the dayes of swete breed. And the hye prests and scrybes sought meanes/ howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye/ leest eny busynes aryse amonge the people.

When he was in bethania/ in the house of

Simon the leper/even as he sate att meate/ there cam a womã with an alablaster boxe of oyntment/called narde/ that was pure and costly/ and she brake the boxe ād powred it on his heed. There were some that disdayned ī them selves/ and sayde: what neded this waste of oyntment? For it myght have bene soolde for moze thē two houndred pens/ and bene gevē vnto the povze. And they grudged agaynste her.

And Jesus sayd: lett her be in reest/ why greve ye her? She hath done a goode worke on me. Ye/ād ye shall have povze with you all wayes: and whē soever ye will/ ye maye do them goode: butt me ye shal not have alwayes. She hath done that she coulde: she cam a foze hōde to anoynt my boddy to his buryinge warde. Verely I saye vnto you: whereSoever thys gospell shalbe preached thorow out the whole worlde: thys also that she hath done/ shalbe rehearsed in remembraunce of her.

And Judas Iscarioth/ won off the twelve/ went awaye vnto the hye prest?/ to betraye him vnto thē. Whē they herde that/ they were glade/ and promised that they wolde geve hym money. And he sought/ howe he myght cōvenyently betraye hym.

And the fyrst daye of swete breed/ when they offered the pascal lambe/ his disciples sayd vnto hym: where wylt thou that we goo ād prepare that thou mayste eate the ester lambe? And he sent fourth two of his disciples/ and sayde vnto them: Goo ye into the cite/ and there shall a man mete you berīge a pitcher of water/ folowe hym:

And whidthersoever he goeth in / saye ye to the good man off the housse: The master axeth where is the geest chambre / where I shall eate the ester lambe with my disciples. And he wyll shew you a greate parlour / paved / and prepared: there make reddy for vs. And his disciples went forth / and cam in to the cite / and founde as he had sayd vnto them / and made reddy the ester lambe.

And att evē / he cam with the twelve. And as they sate att borde and ate / Jesus sayde: Verily I saye vnto you: that won off you shall betraye me / which eateth with me. And they began to morne / and to saye to hym won by won: ys it I? And another sayde: Ys it I? he answered / and sayd vnto them: It is won of the .xij. and the same depeth with me in the platter. The sonne of mā goeth / as it is written of hym: but woo be to that man / by whome the sonne of man is betrayed. Goode were hitt for hym / if that man had never bene borne.

And as they ate / Jesus toke breede / gave thākes / brake it and gave it to them and sayd: Take eate / Thys ys my body. And he toke the coppe gave thankes / and gave it to them / ād they dranke all off it / And he sayde vnto them: Thys is my bloude of the newe testament / which shalbe sheed for many. Verely I saye vnto you: I wyll drynke no moore off this frute off the vyne / vntyll that daye / that I shall drynke it newe in the kyngdom of god. And when they had sayd grace / they went out in to the mount olivete.

And Jesus sayde vnto them: All ye shall

hurtt thorowe me thys nyght/ For it is writtē:
I wyll smyte the shepheerd/ and the sheepe shal
be scattered. Butt after that I am rysen agay
ne I wyll goo into galile before you. Peter say
de vnto hym: And though all men shulde be hy
urte/ yett wolde nott I. And Jesus sayd vnto
hym: Verely I saye vnto the thys daye even in
this nyght/ before the cocke crowe twyse/ thou
shallt deney me thryse. And he spake boldlyer:
no/ if I shulde dey with the/ I woll not deny the
Lyke wyse also sayd they all.

And they cam in to a place named gethsema
ni/ And he sayde to his disciples: Sitt ye here/
whyll I goo aparte and praye. And he toke
with hym Peter/ James/ and Jhon/ and he bes
gan to waxe abasshede and to be in an agony.
And sayde vnto them: My soule is very hevy e
ven vnto the deeth/ tary here and watche. And
he wēt forth a lytle and fell dounne on the grou
de ād prayede/ That yf it were possible/ the hou
re myght passe from hym/ And he sayde: Abba
father/ all thingꝭ are possible vnto the/ take aw
aye this cuppe from me. nevertheless nott that
I wyll/ butt that thowe wilt be done.

And he cā/ and founde them slepīge/ ād sayd
to Peter: Simon slepeſt thou? Coudest not thou
watche with me one houre? watche ye/ and pra
ye/ leest ye entre into temptacion/ the spirite is
redy/ but the flesshis weeke. And agayne he wēt
awaye and prayde/ and spake the same wordꝭ.
And he returned and founde them aslepe agas
yne/ for their eyes were hevy: nether coulde they

tell what they myght answere to hym. And he cā the thyrde tyme/ and sayd vnto them: slepe hens forth ād take youre ease. It is ynough. The hour is come/ Behold the sonne of man shalbe delyvred into the hondes of synners. Ryse vppe/ let vs goo/ Loo he that betrayeth me/ is come nye.

And immediatly whill he yett spake cam Judas/ won off the twelve/ and with hyme a greate nomber off people with sweardes and staves from the hye prestes and scribes and seniours. He that betrayed hym/ gave them a generall token/ sayinge: whosoever I do kisse/ he it is/ take hym/ and leade hym awaye warely. And assone as he was come/ he went streight waye to hī/ And sayd vnto hym: master/ master/ and kissed hī. And they leyde their hondes on him. ād toke hī. Won off them that stode by drue out a swearde/ and smote a servaunt off the hye preste/ and cutt off hys eare.

And Jesus answered and sayd vnto them: ye cam out as vnto a thefe with sweardes ād with staves ffor to take me/ I was dayly with you in the temple teachīge/ and ye toke me not/ but that the scriptures shulde be fulfilled: and they all forsoke hym and rāne awaye. And there was a certeyne yonge man thatt folowed hym clothed in līnē apō the bare/ ād the yonge mē caught hym/ and he lefte his lynnē and fleed from thē nakeed.

And they leedde Jesus awaye to the hyest preste off all/ and to hym came all the hye prestes/ and the seniours/ ād the scribes. And Peter folowed a greate way of even into the pallys of the hye preste/ and he was there and sat with the ser

vaunt̄/ and warmed hym silfe att the fyre.

And the hye prest̄ and all the counsell sought for witnes agaynste Jesu/ to putt hym to deeth/ And they founde noone. Yett many bare falce witnes agaynste hym/ butt their witnes aggreed not to gedder. And there arose certayne and brought falce witnes againste hym/ sayīge: We herde hym saye: I wyll destroye this temple made with hondes/ and with in thre dayes I wyll bilde another made with out hondes. And there witnes aggreed not to gedder.

And the hyeste preste stode vppe before them all/ and axed Jesus sayinge: answerest thou nothinge? Howe is it that these beare witnes agaynst the? And he helde his peace/ and answered noothynge. Agayne the hyeste preste axed hym/ and sayde vnto hym: Arte thou Christ the sonne off the blessed? And Jesus sayde: I am. And ye shall se the sonne off man sitt on the ryght honde of power/ and come in the cloudes off hevē. Thē the hyest preste rent his clothes and sayd: what nede we eny further of witnes? ye have herde the blasphemy/ what thinke ye? And they all gave sentence that he was worthy of deeth. And some began to spit at hym/ and to cover his face/ and to bet hym with their fist̄/ and to saye vnto him arede vnto vs. And the servauntes boffeted him on the face.

And Peter was beneeth in the pallys/ and there cam won off the wenches off the hyest preste/ And when she sawe Petre warmynge hym silfe/ she loked on hym/ and sayd: wast not thou also with Jesus of Nazareth? And he denyed it

sayinge: I knowe hym not/nether wott I what thou sayest: And he went out in to the poorche/ and the cocke crewe. And a damsell sawe hym/ and agayne began to saye to them that stode by/ thys ys won of them. And he denyed yt agayne. And anon after/ agayne they that stode by/ sayde to Peter: suerly thou arte won off them/ for thou arte of galile/ and thy speache agreth therto. And he began to course and to sweare/ sayinge/ I knowe nott thys man off whom ye speake. And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thryse/ and began to wepe.

The.xv. Chapter.

AND anon in the dawnynge heelde the hye prestes a counsell with the seniours ād the scribes/ And also the whoole congregacion/ and bounde Jesus and ledde hym awaye/ and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he answered/ and sayde vnto hym: thou sayest yt. And the hye prestes accused hym off many thynges. Pylate axed hym agayne/ sayinge: Answerest thou nothynge? Behoolde howe many thinges they lay vnto thy charde? Jesus yett answered never a worde/ so that Pilate merveled.

Att the feast Pilate was wont to delyvre at

their pleasure a presoner: whosoever they wolde desyre. And there was one named Barrabas/which laye bounde with them/that caused insurrettion/and in the insurrection cõmitted murther. And the people called vnto hym/and began to desyre off hym/accordinge as he had ever done vnto them. Pylate answered them/and sayd: Wyll ye that I loose vnto you the kynge off the Jewes? For he knewe that the hye prestes had delyvered hym off envy. Butt the hye prestes had moved the people that he shulde rather delyvre Barrabas vnto them.

Pylate answered agayne/and sayd vnto thē: What wyll ye then that I do with hym/whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the moore fervently: crucifi hym. Pylate willinge to content the people/ loused Barrabas/ And delyvered Jesus scourged for to be crucifyed.

And the souddeers ledde hym awaye in to the cõmen hall/and called togedder all the whoole multitude/and they clothed hym wyth purple/and they plated a croune off thornes and crouned hym with all/ And began to salute hym: hayl kynge off the Jewes. And they smoote hym on the heed with a rede/and spatt apon hym/and kneled doume and worsheped hym.

And when they had moocked hī/they toke the purple off hī/ and put his awne cloothes no hī/ and ledde hī oute/to crucify hī. And they cõpelled

won that passed by called Simō of cerene (wh
ich cā oute of the felde / and was father off Alex
ander and Rufus) to beare hys crosse. And they
brought him to a place named Golgotha (whs
ich is by interpretacion / the place off deedmens
scoulles) and they gave hī to drynke wyne myn
gled with mirre / butt he receaved it not.

And when they had crucified hym / they pars
ted hys garmentꝭ / castinge lottꝭ for them / whs
at every man shulde have. And it was aboute
the thyrde houre / and they crucifyed hym. And
the title of the cause of hys deeth was wrytten:
The kynge of the iewis. And they crucifyed with
hī two theves: the one on his ryghthonde / ād the
other on hys lifte honde. And the scripture was
fulfilled / which sayeth: ād he was coūted amons
ge the wicked.

And they that went by / rayled on hym: wags
gynge their heedes / ād sayinge: A wretche / that
destroyest the tēple and byldest ytin thre dayes.
Save thy silfe / and come doune from the crosse.
Lyke wyse also mocked hī the hye preestꝭ amons
ge them selves whyth the scribꝭ / and sayde: He
saved other men / hym silfe he cannot save. Lett
Christ the kynge of Israel nowe descende from
the crosse / that we waye se and beleve. And they
that were crucified with him / checked hym also.

And whē the sixte houre was come / darknes
aroose over all the erth / vntill the nynthe hous
re. And att the nynthe houre Jesus cryed with
a loude voyce / sayīge: Eloi / Eloi / lama sabath:
thani / which is yf yt be interpreted: my god / my
god / why hast thou forsaken me? And some off

thent that stode by when they herde that sayde: behoolde he calleth for Helias. And won ran/ and filled a sponge full off veneger/ and putt yt on a rede/ and gave it hym to drynke/ sayinge: lett hym alone/ let vs se whither Helias wyll cos me and take hym doune.

Butt Jesus cryed with aloude voyce/ ād gas ve vppe the goost. And the vayle off the temple did rent i two parties/ frō the toppe to the boot: ome. And the vndercaptayne which stode bes ore hym sawe that he so cryed and gave vppe he goost/ and he sayd: truely this man was the onne of god. There were also wemē a good was e of beholdinge him/ amonge whom was Mas y magdalen/ and Mary the mother of James he lytle and of Joses/ and Mary Salome. whs ch also when he was in galile/ folowed hym/ nd minstred vnto him/ and many other wemē hich cam vppe with hym to hierusalem.

And nowe when nyght was come (because was the evē that goeth before the saboth) Jos eph of arimathia a noble senatour (which als loked for the kyngdom of god/ cam And went oldly vnto Pylate/ and begged the boddy off Jesu/ Pylate merveled that he was alredy deed nd called vnto hym the vnder captayne/ and red of him/ whether he had bene eny whyle de. And when he knewe the trueth off the vnder ptayne/ he gave the boddy to Joseph. And he ought a līnen clothe/ and toke hym doune ād rapped hym in the lynnen clothe/ and layde ym in a tombe/ that was hewen oute of the roc: . And rolled a stone vnto the doze off the ses

pulcre. And Mary magdalen and Mary Jose beheld where he was layde.

The.xvj.Chapter.

AND whē the sabboth daye was past/ Mary magdalen/ and Mary Jacobi/ ād Salome/ bought oyntmentꝭ/ that they myght come ād anoynt him. And yerly ī the mornīge the nexte daye after the sabboth day they cam vnto the sepulcre/ when the sun was risen/ And they said won to another: who shall rolle awaye the stone from the doze off the sepulcre? And whē they beheld yt/ they sawe how the stone was rolled awaye. For it was a very greate wō/ ād they wēt ī to the sepulcre/ and sawe a yonge man/ sittinge on the ryght syde/ clothed in a longe white garment/ and they were abasshed.

He sayd vnto thē/ be nott afrayed/ ye seke Jesus of nazareth/ which was crucified. He ys ryssen/ he ys nott here. Behoolde the place/ where they putt hym. Butt go youre waye/ and tell his disciples/ and namly Peter/ that he is goone before you in to galile/ there shall ye se hym/ as he sayde vnto you. And they went oute quicly and fleed frō the sepulcre. For they trembled ād were amased/ Nether said they eny thinge to eny mā for they were afrayed.

When Jesus was risen the morowe after the sabboth daye/ he appered fyrst to Mary magdalen/ oute off whom he cast seven devyls. And she went/ and toolde them that were with hym as they morned and weppte. And whē they herde/ that he was alive/ and had appiered to her

they beleved it not. After that/ he appered vnto two of thē in a straunge figure/ as they walked/ and went in to the country. And they went/ and toolde it to the remnaunt. And they beleved thē nether.

After that he appered vnto the eleven as they sate at meate: and cast in their teche their vnbeslefe/ād hardnes off herte: be cause they beleved not them which had sene hym after his resurrecsion. And he sayd vnto them. Goo ye in to all the woorlde/ and preache the gospell to all creaturs: Whosoever beleveth/ and ys babtised/ shalbe safe: And whosoever beleveth nott/ shalbe dampned.

And these signes shall folowe them that beleve: In my name they shall cast oute devyls/ and shall speake with newe tonges/ād shall kill serpents. And yf they drynke eny dedly thynge/ yt shall nott hurte them. They shall laye their hons of on the sike/ and they shall recovre.

So then when the lorde had spoken vnto thē/ he was receaved in to heven/ and sate on the right honde of god. And they went forth/ād preached every where/ And the lorde wroght with thē/ And confirmed their preachynge with myracles that folowed.

The ende of the gospell of. S. Marke.

The Hospell off S. Luke.

FOr as moche as ma/ ny have taken in hond to compyle a treates off thoo thyn/ gs/ which are surely knowen as monge vs / even as they declared them vnto vs / which from the begynynge sawe them with their eyes / and were mīsters at the doyng: I determined also / as sone as I had searched out di ligently all things from the begynynge / that thē I wolde wryte vnto the / goode Theophilus / that thou myghtest knowe the certente off thoo thīs gs / whereof thou arte informed.

The Fyrst. Chapter.

IN the tyme of Herode kynge of iewry / there was a certayne prest named Zacarias / off the course of Abie. And his wyfe was of the doughters of Aaron: And her name was Elizabeth. Booth were perfect before god / and walked in all the lawes ād ordinacions of the lorde that no mā coulde fynde fawte with them. And they had no childe / be cause that Elisabeth was barren / And booth were wele stricken in age.

Hit cam to passe / as he executed the prestes office / before god as his course cam (according to the custome of the prestes office) his lott was to bren odourf / And went into the tempte of the

lorde/and all the multitude of people were with
out in their prayers whill the odourſ were abrē
nynge. There appered vnto him the lordſ ā gell/
ſtondinge on the right ſyde off the aultte off odo
urs. And when Zacharias ſawe hym/he was a
baſſhed and feare cam on hym.

The angell ſayde vnto hym: feare not Zacary/
ffor thy prayer is herde: And thy wyfe Helyza
beth ſhall beare the a ſonne/and thou ſhalt call
his name Jhon/ And thou ſhaltt have ioye and
gladnes/ And many ſhall reioyce art his birth.
For he ſhalbe greate in the ſight off god/and ſh
all nether drynke wyne ner ſtronge drynke. And
he ſhalbe filled with the holy gooſt evē ī his mo
thers wombe: And many off the chyldren off Iſ
rahel ſhall he tourne to their lorde God. And
he ſhall goo before hym in the ſprete and power
off Helyas to tourne the herttſ off the fathers to
their chyldren/and the vnbeleverſ to the wiſd
om off the iuſte men: to make the people redy ffor
the lorde.

And Zacary ſayde vnto the angell: Wherby
ſhall I knowe this? ſeinge that I am olde/and
my wyfe wele ſtricken in yeares. And the angell
anſwered/and ſayde vntō hym: I am Gabriell
that ſtonde in the preſens off God/and am ſentt
to ſpeake vnto the: and to ſhewe the this glad ty
dingſ. And take hede thou ſhalt be domme/and
not albe to ſpeake vntyll the tyme that theſe thin
gſ be performed/becauſe thou beleveſt not my
wordſ/which ſhalbe fulfilled in there ſeaſon.

And the people wayted for Zacareas/and mer
velled that he taryed in the tēple. Whē he cā oute

he coulde not speake vnto them. And they perceaved / that he had sene some vision in the temple. And he beckened vnto them / and remayned speachlesse.

And it fortuned / as sone as the tyme off his office was oute / he departed home in to his awne housse. Affter thoose dayes / his wife Elizabeth conceaved / and hid her silfe. v. monethes / saynge: This wyse hath god dealte with me ī the dayes when he loked on me / to take from me the rebuke that I suffered amonge men.

And in the. vj. moneth the angell Gabrye was sent from god vnto a cite off galile / named nazareth / to a virgin spoused to a man / whos name was Joseph / of the housse of David / and the virgis name was Mary. And the angell we in vnto her / and sayde: Hayle full of grace / the lorde is with the: blessed arte thou amonge wemen. When she sawe hym / she was abasshed at his saynge: and cast in her mynde what manner of salutaciō that shulde be. And the angell sayde vnto her: feare not Mary / thou hast found grace with god. Loo: thou shalt conceave in thy wombe / and shalt beare a childe / and shalt call his name Jesus. He shalbe greate / and shalbe called the sonne off the hyest. And the lorde god shall geve vnto hym the seate off his father David / And he shall raygne over the housse of Jacob forever / and of his kyngdom shalbe none ende.

Thē sayd Mary vnto the angell: Howe shall this be / seinge that I knowe no mā? And the angell answered / ād sayd vnto her: The holy goo

shall come apon the/ and the power off the hyest shall overshaddowe the. Therfore also that holy thynge which shalbe borne/ shalbe called the sonne of god. And marke/ thy cosen Elizabeth/ hath also conceaved a sonne ī her olde age. And this is the .vj. moneth to her/ which was called barren/ for with god shall nothinge be vnpossible. Mary sayd: beholde the honde mayden off the lorde/ be it vnto me even as thou hast sayde. And the angell departed from her.

Mary arose in thoose dayes/ and went into the mountayns with hast into a cite off iewry/ ād entred in to the housse off Zacary/ ād saluted Elizabeth. And it fortuned/ as Elizabeth herde the salutacion of Mary/ the babe spronge in her belly. And Elizabeth was filled with the holy goost/ and cryed with a loude voyce/ and sayde: Blessed arte thou among wemen/ and blessed is the frute off thy wombe. And whens hapeneth this to me/ that the mother off my lorde shulde come to me? Loo/ as sone as the voyce of thy salutacion sownded in myne eares/ the babe lepte in my belly for ioye. And blessed arte thou that beleavedst/ For thoose thingis shalbe performed which were tolde the from the lorde.

And Mary sayde.

My soule magnifieth the lorde.
And my sprete reioyseth in god my savioure/
For he hath loked on the powre degre off his hōe maydē. Beholde nowe from hens forth shall all generacions call me blessed.
For he that is myghty hath done to me greate

thingꝭ / and blessed ys his name:
And hys mercy is always on thē that feare him
thorow oute all generacions.
He hath shewed strengthe with his arme / he
hath scattered them that are proude in the ymꝛ
maginacion of their hertꝭ.
He hath putt Doune the myghty from theirse aꝛ
tꝭ / and hath exalted them of lowe degre.
He hath filled the hōgry with goode thīgꝭ: And
hath sent awaye the ryche empty.
He hath remembred mercy: and hath holpē his
servaunt Israhel.
Even as he promised to oure fathers / Abrahꝭ
and to his seede forever.
And mary abode with her iij. monethes / And
retourned home agayne.

Elizabethꝭ tyme was come that she shulde b
delyvered / And she brought forth a sonne. And
her neighbourꝭ and her cosins herde tell howe
the lorde had magnified hys mercy vpon her
and they reioysed with her.

And hit fortuned the eyght daye: they cā to cir
cūcise the childe: ād called his name Zacari afte
the name of his father / ād his mother āswered
ād sayd: not soo / but he shalbe called Jhō. An
they sayd vnto her: There ys none of thy kyne
that is named with thys name. And they mad
signes to hys father / howe he wolde have hy
called. And he axed for wrytynge tables an
wrote saying: hys name is Jhō. And they me
velled all. And hys mought was opened imm
diatly / and hys tonge / and he spake lawdyng
god. And feare cam on all them that dwelt ny

And all these sayinges were noised abroade throughoutt all the hylly coũtre of Jewry: ād all they that herde them layde them vppe in their hertes saying: What maner chylde shall thys be? And the hõde of god was with hym.

And his father Zacherias was fylled with the holy goost/ and prophisyed sayinge:

Blessed be the lorde god of israhel/ for the hath visited and redemed his people.

And hath reysed vppe the horne off health vnto vs/ in the housse of his servaunt David.

Even as he promised by the mougth of his holy prophetes which were sens the worlde began.

That we shulde be saved frõ oure enimys/ And from the hondis of all that hate vs:

To shewe mercy towardes oure fathers/ And to remember hys holy promes.

That is to saye the ooth/ which he sware to oure father Abraham/ for to geve vs.

That we delivered oute of the hondes of oure enemis/ myght serve hym with oute feare: all the dayes of oure lyfe/ in suche holynes and ryghtewesnes that are accept before him.

And thou chylde/ shalt be called the prophet off the hyest/ for thou shalt goo before the face off the lorde/ to prepare his wayes:

And to geve knowlege off health vnto hys people/ for the remission of sinnes:

Through the tender mercy off oure lorde/ wher with hath visited vs the daye sprīge frõ ā hye:

To geve light to them that sate in darcknes/ and in shadowe of deth/ and to gyde oure fete in to the waye of peace.

And the chylde ẽcreased ād wexed strōgei spꝛeꝛte/and was in wildernes/tyll the daye cā/whē he shulde shewe hym silfe vnto the israhelites.

The seconde Chapter.

It folowed in thoose dayes: that there wēt oute a commaundment from Auguste the Emperour/that all the woꝛlde shulde be valuꝛed. This taxynge was fyrst executed when Syꝛrenus was leftenaunt in Siria. And every man wēt in to his awne shyre toune/there to be taxed. And Joseph also ascended from Galile/oute of a cite called Nazareth/vnto iewry: in to a cite of David/which is called bethleē/because he was of the houssе ād linage of David to be taxed with Mary his wedded wife/which was with childe.

And it fortuned whill they there were/her tyme was come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge cloothes/and layed hym in a manger/be cause there was no roume for them with in/in the hostrey.

And there were in the same region shepherdes abydinge in the felde/and watching their flocke by nyght. And loo: the āgell of the loꝛde stode hade by thē/ād the bꝛightnes of the loꝛde shone roūde aboute them/and they were soore afrayed. And the angell sayd vnto them: Be not afrayed Beholde I bꝛynge you tydingꝭ off greate ioye that shall come to all the people: for vnto you is borne this daye in the cite of David a saveoure which is chꝛist the loꝛde. And take this for a signe: ye shall fynde the childe swadled/ād layed i

mãger. And streight waye there was with the ãs gell a multitude of hevenly sowdiers / laudynge God / and sayinge: Glory to God an hye / and peace on the erth: and vnto men reioysynge.

And itt fortuned / as sone as the angels were gone awaye in to heven / the shepherdꝭ sayd wõ to another: let vs goo even vnto Bethleem / and se this thynge thatt is hapened / which the lorde hath shewed vnto vs. And they cã with haste / and founde Mary ãd Joseph / and the babe layde in a manger. When they had sene it / they publisshed abrode the saynge / which was tolde thẽ off that chylde. And all that herde itt wondred / att thoose thynges which were tolde them off the shepherdꝭ. But Mary kept all thoose sayinges / and pondered them in hyr hert. And the shepherdes retourned / prayesynge and laudynge God ffor all that they had herde and sene / evyn as itt was told vnto them.

And when the eyght daye was come thatt the chylde shuld be circũcised / his name was called Jesus / which was named off the angell before he was conceaved in his mothers wombe.

And when the tyme of their purificacion (after the lawe of Moyses) was come they brought hym to hierusalem / to present hym to the lorde (As yt is written in the lawe off the lorde: every man chylde that fyrst openeth the matrix / shalbe called holy to the lorde) and to offer (as yt is sayde in the lawe of the lorde) a payre off turtle doves / or ij. yonge pigions.

And beholde there was a mã in hierusalem / whose name was Simeon. And the same man

was iuste and feared god/ād longed for the consolacion off israhel/ and the holy goost was in hym. And an answer was gevē hym of the holy goost/ that he shulde not se deethe/ before he had sene the lordes Christ. And he cam by inspiracion in to the temple.

And as the father and mother broght in the chylde Jesus/ to do for hym after the custome of the lawe/ Then toke he hym vppe in his armes and sayde.

Lorde Nowe lettest thou thy servaūt departe in peace accordinge to thy promes.

For myne eyes have sene the saveour sent frō the
Which thou hast prepared before the face of all people.

A light to lighten the gentyls/ and the glory off thy people israhel.

And his father and mother mervelled att thoose thingf/ which were spoken off hym: And Simeō blessed them/ and sayd vnto Mary his mother: behold/ this childe shalbe the fall/ and resurrecciō off many in israhel/ And a signe which shalbe spokyn agaynste. And moreover the swearde shall pearce the very hert off the/ that the thoughtf of many hertf maye be opened.

And there was Anna/ a prophetes/ the doughter of Phanuel of tribe of Aser. And she was off a greate age/ and had lived with an husbāde. vij. yere from her virginite. And this wedowe was aboute. iiij. score and. iiij. yere off age/ which went never oute of the temple/ but served there with fastinge and prayer nyght and daye. And she cam forth that same houre/ and pray

sed god / ād spake of hym to all that loked for res dempcion in hierulem.

And as sone as they had performed all thingf accordinge to the lawe off the lorde / they returned into galile into their awne cite nazareth. And the childe grewe and wexed stronge in spres te / and was full off wysdom / and the favour of god was with hym.

And his father and mother went to hierusas lem every yeare att the feeste of ester. And when he was xij. yere olde / they went vppe to hierusas lem after the custome of the feeste / And whē they had fulfilled the dayes / as they returned home / the chylde Jesus boode styll in hierusalem / vns knowynge to his father and mother. For they supposed he had bene ī the company. They cam a days iorney / ād sought hym amonge their kys nssfolke ād acquayntaunce / and founde hym not They wēt backe agayne to hierusalem / and sos ught hym. And hit fortuned that after .iij. days / they founde hym in the temple sittinge in the middes of the doctours / both hearynge them / and posinge them. And all that herde hym mers velled at his witt and answers.

And when they sawe hym / they were astony sed. And his mother sayde vnto hym: sone why haste thou thus dealte with vs? Beholde thy father and I have sorowed ād sought the. And he sayd vnto them: howe is it that ye sought me? wist ye not that I muste goo aboute my fathers busines? And they vnderstod nott the saynge that he spake to them. And he went with them / and cam to nazareth / and was obedient to them

His mother kept all these thyngs in her hert. And Jesus increased in wisdom ād age/ ād in favoure with god and man.

The iij. Chapter

IN the fiftenth yeare of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge leftenaunt of Jewry/ and herode beinge Tetrarch of galile/ ād his brother Philip Tetrarch in Jturea/ ād in the region of traconitis/ ād lysanias the Tetrarch of abyline: Whē Anna ād Cayphas were the hye prestes: The cōmaundement of god was puplisshed vnto Jhon the sōne off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan/ preachynge the baptim of repentaunce for the remission of synnes/ as it is written in the boke of the sayings of Esayas the prophet/ which saeth: The voyce of a cryar in wyldernes/ prepare the waye off the lorde/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe broght lowe: And crocked thyngs shalbe made streight: ād the rought waves shalbe made smoth. And all flesshe shall se the saveour sent off god.

Then sayde he to the people/ that were com to be baptised of hym. O generacion of vipers who hath shewed you the crafte to flye from wrath to come? Bryng forth due frutes of repentaunce/ And begyn nott to saye in youre selves we have Abrahām to oure father. For I say vnto you: god is able of these stones to reyse vppe children vnto Abraham. Nowe also ys the axe ley

vnto the rote off the trees. Every tree therfore/ which bringeth not forth good frute/ shalbe hewen doune/ and caste in to the fyre.

And the people axed hi/ sayinge: What shall we do then. He answered and sayde vnto them: He that hathe ij. cootts/ lett hym parte with him that hath none: And he that hath meate/ let him do lyke wyse.

Then cam there puplicans to be baptised/ and sayde vnto hym: Master/ what shall we do? He answered vnto them: requyre nomore the that/ which ys appoynted vnto you.

The soudiers lykewyse demaunded off hym/ sayinge: And what shall we do? And he sayde to them: Do violence to noo ma: nether trouble eny man wrongfully: And be content wyth youre wages.

As the people were i a doute/ and all men disputed in there hertes of Jhon: Whether he were very Christ/ Jhon answered/ and sayd to the all: I baptise you wyth water/ butt a stronger then cometh/ whose shue latchet I am nott worthy to vnloose: he will baptise you with the holy goost/ and with fyre/ which hath his fan i his hod/ and wil pourge his floore/ and will gader his corne in to hys barne/ And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

Then Herode the Tetrach (when he was reproved of hym for Herodias his brother Philippes wyfe/ and for all the evlys which herod had done) added this above all/ and leyd Jho i preso:

And yt fortuned as all the people receaved baptim(And when Jesus was baptised ād did prāye)that hevē was opened/ ād the holy goost cam doune in a bodely shapelyke adove apō hī/ And a voyce cam from heven/ sayinge: thou arte my dere sonne/ In the do I delyte.

And Jesus him silfe was about thirty yere of age when he began/ beinge as mē supposed the sonne of Joseph.

which Josep hwas the sōne of Heli.
which was the sonne of Mathat:
which was the sonne of Levi:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matatthias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:

which was the sonne of Helmadam.
which was the sonne of Her:
which was the sonne of Jeso.
which was the sonne of Helieser:
which was the sonne of Jozam.
which was the sonne of Matthа:
which was the sonne of Levi.
which was the sonne of Simeon.
which was the sonne of Juda.
which was the sonne of Joseph.
which was the sonne of Jonam.
which was the sonne of Heliacim.
which was the sonne of Melea.
which was the sonne of Menam.
which was the sonne of Mathathan.
which was the sonne of Nathan.
which was the sonne of David.
which was the sonne of Jesse.
which was the sonne of Obed.
which was the sonne of Boos.
which was the sonne of Salmon.
which was the sonne of Naason.
which was the sonne of Aminadab.
which was the sonne of Aram.
which was the sonne of Esrom.
which was the sonne of Phares.
which was the sonne of Juda.
which was the sonne of Jacob.
which was the sonne of Ysaac.
which was the sonne of Abraham.
which was the sonne of Tharra.
which was the sonne of Nachor.
which was the sonne of Saruch.

which was the sonne of Ragau.
which was the sonne of Phalec.
which was the sonne of Heber.
which was the sonne of Sala.
which was the sonne of Cainan.
which was the sonne of Arphaxat.
which was the sonne of Sem.
which was the sonne of Noe.
which was the sonne of Lameth.
which was the sonne of Mathusala.
which was the sonne of Enoch.
which was the sonne of Jareth.
which was the sonne of Malalehel.
which was the sonne of Cainan.
which was the sonne of Enos.
which was the sonne vf Seth.
which was the sonne of Adam.
which was the sonne of God.

The.iiij. Chapter.

IEsus then full off the holy goost/ returnyd from iordan/ and was caryed off the spret into a wildernes/ and was xl. dayes tempted o the devyl. And in thoose dayes ate he no thinge And when they were ended/ he after ward hon gred. And the devyll sayd vnto hī: yf thou be th sone of god/ cōmaunde this stone that he be bre ed. And Jesus answered hym/ sayinge: Jt y written: man shall nott live by breed only/ but by every worde of god.

And the devyll toke him vppe into an hye mo untayne/ and shewed hym all the kyngdoms o the erth even in the twynclynge of an eye. An

the devyl ſaid vnto hī: all this power will I geve the everywhit / ād the glori of thē (for that is delyvered to me / ād to whō ſoever I wyll I geve it) Yf thou therfore wilt worſhippe me / they ſhalbe all thyne. Jeſus anſwered and ſayd vnto hym: hēce frō me Satā. For hit is writtē. Thou ſhalt honour thy lorde god / and hym only ſerve.

And he caryed hym to hieruſalem / and ſet hī on a pynacle of the temple / and ſayd vnto him: Yf thou be the ſonne of god / caſt thy ſilfe doune from hens. For it ys written / he ſhall geve hys angell̄ charge over the / to kepe the / ād with theyr hōdis they ſhall ſtey the vppe / that thou hurt nott thy fote agaynſt a ſtone. Jeſus anſwered and ſayde vnto hym / it ys ſayd / thou ſhalt nott tempte thy lorde god. And as ſone as the devyll had ended all his temptacions / he departed frō hym for a ſeaſon.

And Jeſus retourned by the power of the ſprete in to galile / and the fame off hym went throwe oute all the regiō roūde aboute. And he taught in there ſinagogḡ / and was cōmended off all men.

And he cam to nazareth where he was nouryſed / and as hys cuſtume was / went in to the ſinagog on the ſaboth daye / and ſtode vppe for to rede. And there was delyvered vnto hym the boke off the prophet Eſaias. And when he had opened the boke / he founde the place / where hit was wrytten: The ſprete off the lorde apon me / be cauſe he hath annoynted me / To preache the goſpell to the powre he hath ſent me / And to heale them which are troubled in there hertes:

To preache deliveraunce to the captive/ And sig
ght to the blynde/ And frely to sett att liberte the
that are brused / And to preache the aceptable
yeare off the lorde.

And he cloosed the booke/ and gave it agayne
to the minister/ and sate doune. And the eyes off
all thatt were in the synagog/ were fastened on
hym. And he begā to saye vnto them. This daye
ys thys scripture fulfilled in youre eares. And
all they bare hym witnes/ and wondred att the
gracious wordes / which proceded oute off hys
mouth/ and sayde: Is not this Josephs sonne
saye vnto me this proverbe. Visicion/ heale thy
silfe. Whatsoever we have herd done in Caper
naum/ do the same here lyk wyse in thyne awn
countre. And he sayde: Verely I saye vnto you
No prophet is accepted in his awne countre.

But I tell you off a trueth/ Many wyddowes
were in Israhell in the dayes off Helyas/ whe
hevyn was shet thre yeres and syxe monethes
when greate fammisshment was throughoute a
the londe/ And vnto none off them was Helya
sent/ save in to sarepta besyd sydon vnto a wo
man that was a widow. And many leppersw
ere in israhel in the tyme off Heliseus the proph
et / and yet none off them was healed / savyng
Naaman off siria.

And as many as were in the sinagog whē the
herde that/ wer filled with wrath and roose vp
pe/ and thrust hym oute of the cite/ ād ledde hy
even vnto the edge of the hill / wheron their ci
was bilte/ to cast hym doune hedlynge. But

went his waye even thorowe the myddes of thē
and cam in to capernaum a cite of galile/ and thē
re taught them on the sabboth dayes. And they
were astonied at his doctrine: for hys preachīge
was with power.

And in the sinagoge there was a man/ which
had a foule sprete whith in him/ and cryed with
aloude voyce/ sayinge: let me alone/ what haste
thou to do wyth vs/ thou Jesus off nazareth?
Arte thou come to destroye vs? I knowe the wh-
at thou arte/ thou arte the holy mā of god. And
Jesus rebuked hym/ sayinge: hoolde thy peace/
and come oute of hym. And the devyle threwe hī
in the mydd of them and cam oute of hym/ and
hurt hym not. And feare cam on them all/ And
they spake amonge them selves/ sayinge: what
manner a thinge is this? For with auctorite ād
power he cōmaundeth the foule sprets and they
come out? And the fame of hym spreed abroode
throwoute all place of the coūtre round aboute.

And he roose vppe and cam oute of the synas
goge/ and entred in to Simons housse. And Sis
mons motherelawe was taken wyth a greate
fever/ And they made intercessiō to him for her.
And he stode over her/ and rebuked the fever
and hit leeft her. And immediatly she roose and
ministred vnto them.

Whē the sun was doune/ all they that had sic
ke/ take with divers deseases/ brought thē vnto
hī: ād he layde his hondes on every won of thē/
ād healed thē. And devils also cā out of many of
them/ cryinge and saying: Thou arte Christ the
sonne of God. And he rebuked them/ and suffes

red them nott to speake / for they knewe that he was Christ.

As sone as it was daye / he departed and wēt awaye into a desert place / and the people sought hym and cam to hym / and kept hym that he shulde not departe from them. And he sayde vnto them: I muste to other cities also preache the wordē of God / for therfore am I sent. And he preached in the synagogs off Galile.

The. v. Chapter.

IT cam to passe as the people preased apō hym / to heare the worde off God / that he stode by the lake of Genazareth: and sawe two shippes stōde by the lake syde / for the fisshermē were gone out of them / and were washynge their nettes. Jesus entred in to one of the shippes which perteyned to Simō / ād prayed hym / that he wolde cary hym a litell from the lōde. And he sate doune ād taught the peple out of the shippe.

When he had leeft speakynge / he sayde vnto Simon: Cary vs in to the depe / and lett slippe thy nett to make a draught. And Simon answered / and sayde to hym: Master we have labored all nyght / and have taken nothynge. Yet nowe at thy worde I will loose forthe the net. And when they had so done / they īclosed a greate multitude of fisshes. And the net brake / and they made signes to their felowes which were in the other shippe / that they shulde come and helpe them. And they cā / and they filled bothe the shippes / that they soncke agayne.

When Simon Peter sawe that / he fell doun

at Jesus knees sayīge: lorde goo from me/ for I ā a sinfull mā. For he was vtterly astonyed/ ād all that were with hym att the draught off fisshe which they toke. ād so was also James ād Jhon the sonnes of Zebedei/ which were partetakers with Simō. And Jesus sayd vnto Simon: feare not/ from hence forthe thou shalt catche men. And they broughtt their shippes to londe/ and forsoke all/ and folowed hym.

And itt fortuned that he was in a certayne cite/ and beholde there was a man full of leprosy: and when he had spied Jesus/ he fell on his face and besought hym saying: Lorde yff thou wilt/ thou canst make me cleane. And he strethed forth his hond and touched hym sayinge: I will/ be thou cleane. And immedtatly the leprosy departed from hym. And he warned hym/ that he shulde tell no man: but that he shulde goo and shewe hym silfe to the preste/ and offer for his clensynge/ accordynge as Moses cōmaundement was/ for a witnes vnto them.

But his name spreed the moare abroade/ and the people cā togedder to heare/ and to be healed of hym/ of infirmities. And he kepte hym silfe apparte in the wildernes/ and gave hym silfe to prayer.

And itt happened on a certayne daye/ that he taught/ and there sate the pharises/ and doctours of lawe/ which were come out off all the tounes of Galile/ Jewry/ and Jerusalem/ and the power off the lorde was to heale them. And beholde/ mē brought a man lyinge in hys beed/ which was taken with the palsey/ and they sought

meanes to bryngе hym in / ād to laye hym befo
re hym. And when they coulde not fynde by whe
at waye they myght bryngе hym in / be cause off
the preace / they went vp ō the toppe of the hous
se / and lett hym doune thorowe the tylynge / bes
ed and all in the myddes before Jesus. When he
sawe their fayth he sayde vnto hym: mā thy syn
nes are forgevē the. And the scribes / ād the phas
rises / began to thynke saynge: What felow is
this: which speaketh blasphemy? Who can for
geve synnes / butt God only?

When Jesus perceaved their thoughtes / he
answered and sayde vnto them: What thynke ye
in youre hertes? Whether is easyar to saye / thy
synnes are forgevē the / or the saye / Rise ād wal
ke? That ye maye knowe that to sonne off man
hath power to forgeve synnes on erth / he sayde
vnto the sicke of the palyse: I saye to the / aryse /
take vp thy beed / and goo home to thy housse.
And immediatly he rose vp before them all / ād
toke vp his beed where on he laye / and departed
to his awne housse prayesynge god. And they we
re all amased / and they lauded God / and were
filled with feare / sayinge: We have sene straun
ge thynges to daye.

And after that he wēt forthe / and sawe a pu
blican / named Levi / sittynge at the receyte off
custome / and sayde vnto hym: folow me. And
he leeft all / roose vppe / and folowed hym. And
that same levi made him a greate feaste at home
in his awne housse. And there was a greate co
pany of publicans / ād off other that sate at mes
ate with hym. And the scribes ād pharises grus

dged agaynst his disciples / saige: Why eate ye and drynke ye / with publicans / and synners? Jesus answered / ād sayde vnto them: They that are whole / nede not of the phisiciō: but they that are sicke. I cam not to call the rightewes to repentaunce: but the synners.

They sayde vnto hym: Why do the disciples off Jhon fast often and praye: and the disciples of the pharises also: and thyne eate ād drynke? To whome he sayde: Can ye make the Children of the weddynge fast / as longe as the bryde grome is present with them? The dayes will come / when the bryd grome shalbe taken awaye from them. then shall they fast in thoose dayes.

He spake vnto them in a similitude: No man puttheth a pece of an newe garment / into an olde vesture: for yf he do / thē breaketh he the newe and the pece that was taken out of the newe / agreeth nott with the olde. Also no man poureth newe wyne into olde vessels / yf he do / the newe wyne breaketh the vessels / ād runneth out it silfe / ād the vessels perisshe: But newe wyne must be poured into newe vessels / and boothe are preserved. Also no man that drynketh olde wyne / strayght waye can awaye with newe / for he sayeth: the olde is plesaunter.

The. vj. Chapter.

It happened on an aftersaboth / they wēt thorowe the corne felde / and his disciples plucked the eares of corne / and ate them / ād rubbed them i their hondes. Certayne of the pharises sayde vnto them: Why do ye that which is

not laufull to be done on the saboth dayes? Jes
sus answered them and sayde: Have ye nott
redde what David did / when he hym silfe was
anhungred / and they which were with hym: ho
we he went into the housse off god / and toke and
ate the loves off halowed breed / and gave also
to them which were with hym: which was nott
laufull to eate / but for the prestes only. And he
sayd vnto them: The sonne of man is lorde even
of the saboth daye.

And it fortuned in a nother saboth also / that
he entred ītothe sinagoge ād taught. And there
was a man / whose right honde was dryed vp.
The scribes / and the pharises watched hym / to
se whether he wolde heale on the saboth daye o
not / that they myght fynde an accusacion aga
ynst hym. Butt he knewe their thoughtes / and
sayde to the man which had the wyddred honde
Ryse vp / and stonde forthe in the myddes. He a
rose / and stepped forthe. Then sayde Jesus vn
to them: I will axe you a question: Whether i
it laufull on the saboth dayes to do goode / or t
do evill? to save life oder for to destroye hyt. An
he behelde them all in compasse / and sayd vnt
the man: Stretche forth thy honde. He did so
and his honde was restored / ād made as whol
le as the other. And they were filled full of mad
nes / and counselled won with another / wh
they myght do to Jesu.

It fortuned in thoose dayes / he went out in
a mountayne for to praye / and continued all n
ght īprayer to god. And as sone as it was day
he called his disciples / ād of thē he chose twelv

which also he called his apostles. Simō/whom also he named Peter: and Andrew his brother/ Jannes and Jhon/ Philip and Bartlemeaw/ Mathew ād Thomas/ James the sonne of Alz pheus and Simon called Zelotes/ and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

And he cam doune with them and stode in the playne felde with the company of his disciples/ ād a greate multitude of people out off all partiz es off Jewry and Jerusalem/ and from the see cooste off Tire and Sidon/ which cam to heare hym/ and to be healed of their diseases/ ād they also that were vexed with foule spretes/ and thz ey were healed. And all the people preased to toz uche hym: for there wēt vertue out off hym/ and healed them all.

And he lefte vp his eyes apon his disciples/ and sayde: Blessed are ye povre: for youers is the kyngdom off God. Blessed are ye that honz ger: for ye shalbe satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate you/ and thrust you out off their comz panye/ and rayle on you/ and abhorre youre name/ as an evill thynge/ for the sonne off manz nes sake. Reioyse ye then/ and be gladde: for beholde youre rewarde is greate in heven. Afz ter this manner their fathers entreated the prozphetz.

But wo be to you that are ryche: for ye have ther in youre consolacion. Wo be to you that are full: for ye shall honger. We be to you that noz we laugh: for ye shall wayle/ ād wepe. Wo be to

you when all men prayse you: for so did their fa
thers to the false prophetes.

But I saye vnto you which heare: Love you
re enemys. Do goode to them whych hate you.
Blesse thē that course you. And praye for thē/
which wrongfully trouble you. And vnto hym
that smyteth the one the one cheke/ offer also the
other. And hym that taketh awaye thy goune/
forbid nott to take thy coote also. Geve to every
mā that axeth of the. And yf eny mā take awaye
thy goodes/ axe thē nott agayne. And as ye wol
de that men shulde doo to you: soo do ye to them
lyke wyse.

Yf ye love them which love you: what thans
ke are ye worthy of? seinge that the very synners
love their lovers. And yf ye do for thē which do
for you: what thanke are ye worthy of? For the
very sinners doo even the same. Yff ye lende
to them off whome ye hoope to receave: what
thanke shal ye have: for the very synners/ lende
to sinners/ to receave as moch agayne. Love ye
youre enemys/ do goode/ and lende/ lokynge for
nothynge agayne: and youre rewarde shalbe gre
ate/ and ye shalbe the chyldren off the hyest: for
he is kynde vnto the vnkynde/ and to the evyll.

Be ye therfore mercifull/ as youre father ys
mercifull. Judge nott and ye shall nott be Jud
ged. Condemne nott: and ye shall not be cōdem
ned. Forgeve/ and ye shalbe forgeven. Geve/
and yt shalbe geven vnto you. goode measure/
pressed doune/ shaken to gedder/ and runnynge
over/ shall men geve into youre besomes. For
with what measure ye mete/ with the same shall

men mete to you agayne.

And he put forthe a similitude vnto them: Cā the blynde ledde the blynde? Do they nott both then fall into the dyche? The disciple is not above his master. Every man shalbe perfecte/ even as hys master ys. Why seist thou a moote in thy brothers eye/ ād considerest not the beame that is in thyne awne eye? Or ther howe canneſt thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preceavest nott the beame that is in thyne awne eye? Ypocrite/ cast out the beame out off thyne awne eye first/ and then shalt thou se perfectly/ to pull out the moote out of thy brothers eye.

Yit is nott a goode tree that bryngeth forthe evyll frute: Nether is that an evyll tree/ whych bryngeth forthe goode frute. For every tree ys knowen by his frute. Nether off thornes gader men fygges/ nor of busshes gadrer they grapes. A goode man off the goode treasure off hys hert bryngeth forthe that which ys goode. And the evyll mā of the evyll treasure off hys hert/ bryngeth forthe that whych ys evyll. For off the aboundaunce off the hert / the mought speaketh.

Why call ye me Master/ Master: and do not as I bid you? whosoever commeth to me/ and heareth my sayings/ ād doeth the same/ I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse: which digged depe/ and layde the foundacion on a rocke. Whē the waters arose/ the fludde bett apon that housse/ and could nott move hyt. For it was grounded apon

a rocke. But he that heareth and doth not/is lyke a man/that with out foundacion bylt an hosse apō the erth/agaynst which/the fludde bet: and it fell by and by. And the fall of that housse was greate.

The.vij. Chapter.

When he had ended all his sayings in the audience of the people/he entred īto Capernaum. And the servaunt off a certayne Centurion was sicke/and redy to dye/whom he made moche of. And when he herde of Jesu/he sent vnto hym the seniours of the iewes/besechynge him that he wolde come and save his servaunt. And they cam to Jesus ād besought hī instantly/sayinge: He is worthy that thou shuldest do this for hym. For he loveth oure nacion/and hath bilt vs a sinagoge. And Jesus went with them.

And whē he was nott farre from the housse/the Centurion sent to hym hys frendes/sayinge vnto hym: Lorde trouble not thy silfe/for I am nott worthy that thou shuldest enter into my housse. Wherfore I thought nott my silfe worthy to come vnto the: but save the worde and my servaunt shalbe whoole. For I lyke wyse am a mā vnder power/and have vnder me soudiers/ād I save vnto won/goo: ād he goeth. And to another/come: and he cometh. And to my servaunt do this: and he doeth it. When Jesus herde this he merveyled at him/and turned hym about ād sayd to the people that folowed hym: I save vnto you/I have not founde soo greate fayth/noo

nott in Jsrahel/ certaynly. And they that wer sent/ turned backe home agayne/ ād founde the servaunt that was sicke whoole.

And it fortuned after that/ he went into a cite called Naym/ and hys disciples went with hi/ and a greate nomber off people. When he cam nye to the gate off the cite/ beholde/ there was a deed man caried out/ which was the only sonne of his mother/ and she was a widowe/ and mos the people off the cite was with her. And the lor de sawe her/ and had compassion on her/ and sayde vnto her: wepe not. And went and touchs ed the coffyn/ and they that bare hym stode still. And he sayde: Yonge man/ I saye vnto the/ as ryse. And the deed sate vp/ and began to speake. And he delivered hym to his mother. And there cām a feare on thē all. And they glorified god sayi ge: a greate prophet ys rysen amonge vs/ and God hath visited hys people. And thys rumor off hym went forthe throughout all Jewry/ ād thorowout all the regions whych lye rounde about.

And vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two off hys disciples/ and sent them to Jesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men wer co me vnto hym/ they sayde: Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall co me: or shall we wayte for another? Att that sa me tyme/ he cured many off their infirmittes/ and plages/ And off evyll spretes/ and vnto

many thatt were blynde/ he gave sightt) And he answered/ and sayd vnto them: Goo youre wayes and shewe Jhon/ what thinges ye have herde ād sene: howe that the blynde se/ the halt goo/ the lepers are clensed/ the deafe heare/ the deed aryse: To the poor is the gospell preached/ and happi is he that falleth not/ by the reason of me.

When the messengers of Jhon wer departed/ he begā to speake vnto the people of Jhon: What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde? But what wēt ye out for to se? a man clothed in saufte raymēt? Beholde they which are gorgeously apparelled and lyve delicatly/ are in kynges courtes. Bnt what went ye forth to se? A prophet? Ye I saye to you/ and moare then a prophet. This is he of whō hit is wrytten: Beholde I sende my messenger before thy face/ to prepare thy waye before the. I saye vnto you: A greater prophett then Jhon/ amonge wemens children/ is there none. Nevertheless won that is lesse in the kyngdom of God/ is greater then he.

And all the people that herde/ and the publicans iustified God/ which wer baptised in the baptim of Jhon. But the pharyses and scribes despised the counsell off God/ agaynst them selves/ and wer not baptised of hym.

And the lorde sayd: Where vnto shall I lyken the men of this generacion/ ād whatt thynge are they lyke? They are lyke vnto chyldren sittynge in the market place/ and cryinge one to another/ and sayinge: We have pyped vnto you/ and ye have nott daunsed: We have mourned to you/

and ye have not wept. For Jhon baptist cã vnto you nether eatynge breed/ner drynkynge wyne/and ye saye: he hath the devyll. The sonne off mã is come and eateth and drynketh/and ye sayes: beholde a man which is a glotton/and a drynker of wyne/the frẽde of publicans and sinners. And wisdom is iustified of all her chyldren.

And one off the pharyses desired hym that he wolde eate with hym. And he cam in to the pharises housse/and sate doune to meate. And beholde a woman in that cite/which was a synner/as sone as she knewe that Jesus sate at meate in the pharises housse/she brought an alablaster box of oyntmẽt/and she stode at his fete behynde hym wepynge/and began to wesshe his fete/with teares/and did wipe them with the heares off her heed/and kyssed his fete/and anoynted them with oyntment.

When the pharise which bade hym to his housse/sawe that/he spake with in hym sylfe: sayinge: Yf this man wer a prophet/he wolde surely have knowen who and what maner woman this is which toucheth hym/for she is a synner. And Jesus answered/and sayde vnto hym: Simon I have somwhat to saye vnto the. And he sayd: Master saye õ. There was a certayne lender/which had two detters/the one ought five hondred pence/and the other fifty. When they had nothinge to paye/he forgave them boothe. Which of thẽ tell me/will love hym mooste? Simon answered/and sayde: I suppose/that he to whom he forgave mooste. And he sayde vnto hym: Thou hast truely iudged.

And he turned to the woman/ and sayde vn
to Simon: Seist thou thys woman? I entred i
to thy housse/ and thou gavest me noo water t
my fete: butt she hath wesshte my fete with tea
res/ ād wiped them with the heeres of her heed
Thou gavest me no kysse: but she/ sence the tym
I cam ī/ hath not ceased to kysse my fete. Myn
heed with oyle thou didest nott anoynte: and sh
hath annoynted my fete with oyntment. Whe
refore I save vnto the: many synnes are forge
ven her/ because she loved moche. To whō less
is forgeven/ the same doeth lesse love.

And he sayde vnto her thy synnes are forge
ven the. And they that sate at meate wyth hym
began to saye with in them selves: Who is thi
whych forgeveth synnes also? And he sayde t
the woman: Thy fayth hath saved the/ Goo
peace.

The. viij. Chapter

And it fortuned after that/ he hym silfe w
throughout cities and tounes/ preachyng
and shewinge the kyngdō of God/ and the twe
ve with hym. And also certayne wemen/ why
wer healed of vnclene spretes/ and infirmitie
Mary called Magdalen/ out of whom went
vē devyls/ And Joāna the wyfe of Chusa/ H
rodes stewarde/ And Susāna/ And many othe
which ministred vnto hym of their substaunc

Whē moch people wer gadred to gether/ ād w
re come to hī out of the cities/ he spake by a sim
litude: A sower went out to sowe his seede/ a
as he sowed/ some fell by the waye syde/ and t

was troden vnder fete/and the foules of the ayre devoured it vp. And some fell on ston/and assone as yt was spronge vp/yt widdred awaye/because yt lacked moystnes. And some fell amõge thornes/and the thornes spronge vp with it/and choked it. And some fell on goode grounde/and spronge vp ād bare frute/an hondred foolde. And as he sayde these thynges/he cryed: He that hath eares to heare/lett hym heare.

His disciples axed hym/sayinge: what maner similitude this shulde be. And he sayde: vnto you is it gevē to knowe the secretes of the kyngdō of god: butt to other in similitudes/that whē they se/they shulde nott se: and when they heare they shulde not vnderstonde.

The similitude is this. The seede ys the worde of God. Thoose that are besyde the waye/are they that heare/and afterwarde cōmeth the devyll/and taketh awaye the worde out of their hertes/lest they shulde beleve ād be saved. They on the stonnes/are they which whē they heare the worde receave yt with ioye. And these have noo rotes/which for a whyle beleve/and in tyme of temtacion goo awaye. That which fell amonge thornes/are they which heare/ād goo forth/ād are choked with care and riches/ād voluptrous levynge/and brynge forth noo frute. That ī the good groūde/ar they which with a goode ād pure hert/heare the worde/and kepe it/and brynge forth frute with pacience.

No man lyghteth a candell/and coverit hyt vnder a vessell/nether putteth hit vnder the table: but setteth it on a cādelsticke/that they that

enter ī/ maye se lyght. Noo thīge is īsecret/ tha
shall nott come abroode: Nether eny thīge hyd
that shall not be knowen/ and come to light. Ta
Ke hede therfore how ye heare. For whosoeve
hath/ to hī shalbe geven: And whosoever hat
not/ from hym shalbe takē/ even that same wh
iche he supposeth that he hath.

Then cam to hym hys mother and his breth
ren/ ād coulde nott come at hym for preace. An
they tolde hym sayinge: Thy mother ād thy bre
thren/ stonde wyth out/ and wolde se the. H
answered/ and sayd vnto them: my mother an
my brethren are these/ which heare the worde
God/ and do it.

Hit chaunsed on a certayne daye that he wen
into a shippe/ and his disciples also/ and he sa
yde vnto them: Lett vs goo over vnto the othe
syde of the lake. And they Lanched forthe. An
as they sayled/ he fell a slepe/ and there arose
storme of wynde in the lake/ and they wer fylle
with water/ and wer in ieopardy. And they w
to hym and awoke hym/ sayinge: Master/ M
ster/ we are loost. He arose ād rebuked the wy
de/ and the tempest off water/ and they ceasse
and it wexed calme. And he sayd vnto thē: wh
re is youre fayth? They feared and wondred
sayinge one to another: who is this? for he co
maundeth wīdes and water/ and they obey h
And they sayled vnto the regiō of the gaderen
which is over agaynst galile.

As he went out off the shippe to londe/ the
met hym a certayne man out off the cite/ wh
had a devyll longe tyme/ and ware noo clothe

nether abode in eny house: but amõge graves.
When he sawe Jesus/ he cryed/ and fell doune
before hym/ ād with a loude voyce sayde: What
have I to do wyth the Jesus the sonne off the
moost hyest? I beseche the torment me noot. For
he cõmaunded the foule sprete to come out of the
man. For oste tymes he caught hym/ ād he was
boũde with chaynes/ and kept with fetters: and
he brake the bondes/ and was caryed of the fens
de/ into wildernes.

Jesus ared hym sayinge: what is thy name?
And he sayde: Legiõ. be cause many devyls wer
entred into hym. And they besought hym/ that
he wolde nott cõmaunde them to goo into the de-
pe. There was therby an heerde of many swyne/
feadynge on an hill/ and they prayed hym/ that
he wolde soffre them to enter into them. And he
soffered them. Then went the devyls out off the
man/ and entred into the swyne: And the heerd
toke their course/ and ran heedlynge into the la-
ke/ and wer choked. when the herdmẽ sawe wh-
at had chaunsed/ they fleed/ and tolde it in the ci-
te and in the villages.

And they cam out to se what was done. And
cam to Jesus/ and founde the man/ out of whõ
the devyls wer departed/ sittynge att the fete of
Jesus clothed/ and in hys right mynde/ ād they
wer afrayde. They also which sawe it tolde thẽ
by what meanes he that was possessed of the de-
vyll/ was healed. And all the whole multitude
of the Gadarens/ besought hym/ that he wolde
departe from them: for they wer taken with gre-
te feare. And he gate hym into the shyppe/ and

returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym: But Jesus sent hym awaye / sayinge: Goo home agayne into thyne awne housse / and shewe what thynges God hath done to the. And he wēt his waye / and preached thorowe out all the cite what thyngs Jesus had done vnto hym.

It fortuned that when Jesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there cam a man named Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete / and besought hym that he wolde come into his housse / ffor he had but a doughter only / of twelve yere of age / and she laye a dyinge. As he went the people thronge hym.

And a woman havynge an issue of bloud twelve yeres (whiche had spent all her substannce amonge phisicions / nether coulde be holpen of eny) cam behinde hym / and touched the hem of his garment / and immediatly her issue off blod staunched. And Jesus sayde: Who is it that touched me? whē every man denyed / Peter and they that were with hym / sayde: Master the people thrust the / ād vexe the: and thou sayest / who touched me? And Jesus sayd: Some boody touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym / she cam trimblynge / and fell at his fete / and tolde hym before all the people for what cause she had touched hym / and how she was healed immediatly. And he sayde vnt

her: Doughter be of goode conforte/ Thy fayth hath made the safe/ goo in peace.

Whyll he yett speake/ there cam woon from the rulers off the synagogis housse/ which sayde to hym: Thy doughter is deed/ disease not the master. When Jesus herde that/ He answered to the maydens father sayinge: Feare nott/ beleve only/ and she shalbe made waole. And when he cam to the housse/ he suffred no man to goo in with hym/ save Peter/ James/ and Jhon/ and the father and the mother of the mayden. Every body weept and sorowed for her. And he sayde Wepe nott: for she is nott deed butt slepeth. And they lewgh hym to scorne. For they knew thatt she was deed. And he thrust them all out att the dores/ and caught her by the honde/ and cryed/ sayinge: Mayde aryse. And her sprete cam agayne/ and she roose straycht waye. And he commaunded to geve her meate. And the father and the mother of her were astonyed. But he warned thatt they shulde tell noo man/ whatt was done.

The. ix. Chapter.

Thē called he the .xij. to gether/ ād gave the power/ ād auctorite/ over all devyls. And that they myght heale diseases. And he sēt thē to preache the kyngdom of god/ ād to cure the sick. And he sayd to thē: Take noo thige to sucker you by the waye: nether staffe/ nor scripe/ nether brede/ nether money/ nether have two cootes. And

watsoever houssе ye enter into there abyde/ and thence departe. And whosoever will not receave you/ whē ye departe from that citie/ shake of the very dust from youre fete/ for a testimony agayns nst them. They went forthe/ and went thorowe the tounes/ preachynge the gospell/ and healynge every wheare.

Herod the tetrarch herde off all thatt by hym was done/ and douted becawse that it was sayd of some/ that Jhon was rysen agayne from deeth. And off some that Helias had apered. And off other that won off the olde prophettf was rysen agayne. And Herod sayde: Jhon have y beheded: who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles retourned/ and tolde hym all that they had done. And he toke them and went a syde into a solitary place/ neye to a citie called Bethsaida. The people knewe off it/ and folowed hym. And he receaved them/ and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye begā to weare awaye. Then cam the twelve/ and sayde vnto hym: sende the people awaye/ that they maye goo into the tounes/ and villages rounda bout/ and lodge/ and get meate/ for we are here in a place of wildernes. Then sayde he vnto thē: Geve ye them meate. And they sayde: We have no moo but five loves and two fisshes/ except we shuld goo and bye meate for all this people. And they wer about a five thousandde men. He sayde vnto his disciples: Cause them to sit doune by fyftie in a company. And they did soo/ and made

the all sit doune. He toke the five loves / and the two fisshes / and loked vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and wer satisfied. And there was taken vp off thatt remayned to them / twelve baskettes full off broken meate.

It fortuned as he was alone prayinge / hys disciples were with hym / and he axed them saynge Who saye the people that I am? They answered and sayd: Jhon baptist. Some saye Helias. And some saye / won of the olde prophets is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaũded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thyngs / and be reproved of the seniours / and of the hy prestes and scribes / and be slayne / and the thirde daye rise agayne.

And he sayde to them all / yf eny man will come after me / let hym denye hym silfe / and take his crosse on hym dayly / ād folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life / for my sake / the same shall save it. For what shall itt avauntage a man / to wyn the whole worlde / yff he loose hym silfe: or punne in domage off hym silfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he cõmeth ī his awne maieste / ād ī the maieste of his father / and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde /

which shall not tast of derth till they se the kyngs-
dom of God.

And it folowed about an viij. dayes after thy-
ose sayingꝭ/ he toke Peter/ James/ and Jhon/
&d went vp into a mountayne to praye. And as
he prayed/ the fassiō of his countenaunce was
changed/ &d his garment was whyte/ and shoo-
ne. And beholde/ two men talked with him/ and
they were Moses &d Helias/ which apered glo-
riously/ and spake of his departinge/ whych he
shulde ende att Jerusalem. Peter and they that
wer with hym/ wer hevy a slepe. And when they
woke/ they sawe his maieste/ and two men ston-
dinge with him.

And hit chaūsed as they departed from hym/
Peter sayde vnto Jesus: Master/ it is goode be-
inge here for vs. Let vs make thre tabernacles
won for the/ and won for Moses/ and won for
Helias. And wist nott what he sayde. Whyll he
thus spake there cam a cloude &d shadowed th-
and they feared when they entred into the clou-
de. And there cam a voyce out of the cloude say-
inge: This is my deare sonne/ heare hym. And
as sone as the voice was past/ Jesus was fo-
unde alone. And they kept it cloose/ and told
noo mā in thoose dayes eny of those thyngꝭ/ wh-
ich they had sene.

Hyt chaunsed on the nexte daye as they can-
doune from the hyll/ moche people cam and me-
hym. And beholde a man off the company cry-
ed out sayinge: Master I beseche the behold

my sonne/ for he is all that I have: ād se/ a spres te taketh hym/ and sodenly he cryeth/ and he tes areth hym that he fometh agayne/ and vneth departeth he from him/ when he hath rent him: And I have besought thy disciples to cast hym out/ and they coulde nott. Jesus answered/ and sayde: O genetacion with oute fayth/ and cros ked: howe longe shall I be with you? And shall suffre you? Bryng thy sonne hidder. As he yett was a commynge/ the fende rent hym/ and tare hym. Jesus rebuked the vnclene spryte/ and hes aled the chylde/ and delivered hym to hys faths er. And they wer all amased att the myghty pos wer of God.

Whyll they wondred every one att all thyn: gs whych he did: He sayde vnto hys disciples: Lett these sayings synke doune into youre eares. The tyme wyll come/ when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant/ and yt was hyd from them thatt they vnderstod hytt nott. And they feared to axe hym off that sas yinge.

There arose a disputacion amonge them/ who shulde be the greatest. When Jesus pers ceaved the thoughtes off their hertes/ he toke a chylde/ And sett hym hard by hym/ and sayde vnto them: Whosoever receave thys chylde in my name/ receaveth me. And whosoever receas veth me/ receaveth hym that sent me. For he that amongest you/ ys the least/ the same shals be greate.

The Gospell.

Jhon answered and sayde: Master we sawe won castynge out devyls in thy name/ and we forbade hym/ be cause he foloweth not with vs. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst you/ is with you.

And it folowed whē the time was com that he shulde be receaved vp that he determined hym silfe to goo to Jerusalem: ād sent messengers before hym. And they went/ and ētred into a citie of the samaritans to make redy for hym. And they wolde nott receave hym/ be cause his face was as though he wolde goo to Jerusalē. Whē hys disciples/ James/ and Jhon/ sawe that/ they sayde: Lorde/ wilt thou that we commaunde/ that fyre come doune from heven/ and consume them/ even as Helias did? Jesus turned about/ and rebuked them sayinge: ye wote nott what maner sprete ye are off. The sonne of man ys not come to destroye mennes lives/ but to save them. And they went to another toune.

Hit chaunsed as they went on their iorney/ a certayne man sayd vnto hym: I wyll folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holes/ and brydes of the ayer have nestes: but the sonne of man hath nott where on to laye hys heed.

And he sayde vnto a nother: folowe me. And the same sayde: lorde suffre me fyrst to goo and bury my father. Jesus sayd vnto hym: Lett the deed/ bury the deed: but goo thou ād preache the kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele/ which

are at home at my houſſe. Jeſus ſayd vnto him: No man that putteth hys honde to the plowe/ and loketh backe/ is apte to the kingdom of god.

The.x. Chapter.

AFter that/ the lorde apoynted other ſevẽtie alſo/ ād ſent thẽ/ two and two/ before his face/ into every citie/ and place/ whither he hi/ ſilfe wolde come. And ſayde vnto them: the harveſt is greate: but the laborers are feawe. Praye therfore the lorde of the harveſt/ to ſend forth hys laborers into hys herveſt. Goo youre wayes. Beholde I ſende you forthe as lambes amõge wolves. Beare noo wallet/ nether ſcryppe/ nor ſhues/ and ſalute noo man by the waye. In whatſoever houſſe ye enter in/ fyrſt ſaye: Peace be to this houſſe. And yf the ſõne of peace be there/ youre peace ſhall reſt apon hym/ yf nott/ yt ſhall returne to you agayne. And in the ſame houſſe tary ſtill eatynge and drinkynge/ ſuche as they have. For the laborer is worthy off hys rewarde.

Go not frõ houſſe to houſſe: ād ī to whatſoever citie ye enter/ yf they receave you/ eate whatſoever is ſet before you/ and heale the ſicke that are theare/ and ſaye vnto them: the kyngdom of god is come neye apon you. But into whatſoever citie ye ſhall enter/ yf they receave you not/ goo youre wayes out into the ſtretes of the ſame/ and ſaye: evẽ the very duſt/ which cleaveth on vs of youre citie/ we wype of agaynſt you: Notwithſtondynge/ marke this/ that the kyngdõ of God was come neye apon you. Ye and I ſaye vnto

you: that it shalbe easier in that daye/ for Sodo
then for that citie.

Wo be to the Chorozin: wo be to the bethsai
da. For if the miracles had bene done ī Tyre ād
Sidon/ which have bene done in you/ they had
a greate whyle agone repented/ sittyng in heer
ād asshes. Neverthelesse it shalbe easier for Ty
re and Sidō/ at the iudgment/ thē for you. And
thou Capernaū which art exalted to hevē/ shal
be thrust doune to hell. whosoever heareth you
heareth me: And whosoever despiseth you/ de
spiseth me. And he that despeseth me/ despiseth
hym that sent me.

The seventie returned agayne with ioye say
inge: Lorde even the very devyls are subdued t
vs thorowe thy name. And he sayde vnto them
I sawe sathan/ as it had bene lightenyng/ faul
doune from hevē. Beholde I geve vnto you po
wer to treade on serpents/ and scorpions/ an
apon all maner power of the enemy/ and noth
yng shall hurte you. Neverthelesse/ in thys re
ioyse nott/ that the spretes are vnder youre po
wer: Butt reioyse/ be cause youre names are w
zitten in heven.

That same time reioysed Jesus in the spirite
and sayde: I prayse the father lorde of heven ā
erth/ be cause thou hast hyd these thyngs fro
the wyse and prudent/ ād hast opened them t
the folisshe. Evē soo father for soo pleased it the
All thyngs are geven me off my father. And no
man knoweth who the sonne is/ butt the father
uether who the father is/ save the sonne/ and h

to whom the sonne wyll shewe hym.

And he turned to his disciples / and sayde secretly: Happy are the eyes / which se that ye se. For I tell you that many prophets and kyngs have desired to se thoose thyngs which ye se / and have nott sene them: And to heare those thyngs which ye heare / and have nott hearde them:

And marke / A Certayne Lawere stode vp / and tempted hym sayinge: Master what shall I do / to inheret eternall lyfe? He sayd vnto him: What ys writtē in the lawe? Howe redest thou? And he answered and sayde: Thou shalt love thy lorde god / wyth all thy hert / and wyth all thy soule / and with all thy strengthe / and with all thy mynde: and thy neghbour as thy sylfe. And he sayde vnto hym: Thou hast answered right. This do and thou shalt live. He willynge to iustifie hym silfe / sayde vnto Jesus: Who ys then my neghbour?

Jesus answered and sayde: A certayne man descended from Jerusalem into Jericho / And fell into the hondes off theves / whych robbed hym off his rayment and wonded hym / and departed levynge hym halfe deed. And yt chaunsed that there cam a certayne preste that same waye / and sawe hym / and passed by. And lyke wyse a levite / when he was come neye to the place / went and loked on hym / and passed by. Then a certayne Samaritane / as he iornyed / cam neye vnto hym / and behelde hym / and had compassion on hym / and cam to hym / and bounde vppe hys wondes / and poured in wyne /

and oyle/and layed him on his beaste/and brought hym to a cõmen hostry/ãd dreest hym. And on the morowe when he departed/he toke out two pẽce/ãd gave thẽ to the host ãd said vnto hĩ. Take cure of hĩ/ãd whatsoever thou spẽdest above this/whẽ I come agayne I will recõpence the. Which nowe off these thre/thynkest thou was neghbour vnto hĩ that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Go ãd do thou lyke wyse.

Hyt fortuned as he went/that he entred into a certayne toune. And a certayne woman named Martha/receaved hym into her housse. And this woman had a sister called Mari/which sate at Jesus fete/and herde Jesus preachynge: Martha was combred about moche servynge/and stode and sayde: Master/doest thou not care/that my sister hath leeft me to minister alone? Bid her therfore/that she helpe me. And Jesus answered/and sayde vnto her: Martha/Martha/thou arte busied/ãd tronblest thy selfe/about many thyngs: verely one ys nedfull/Mary hath chosen her a good parte/which shall not be taken awaye from her.

The.vj. Chapter.

AND it fortuned as he was prayinge ĩ a certayne place: when he ceased/won of his disciples sayd vnto hĩ: Master teache vs to praye/As Jhon taught his disciples. And he sayd vnto them: When ye praye/saye: O ure father which arte in hevẽ/halowed be thy name. Lett thy

kyngdō come. Thy will/be fulfillet/even in erth
as it is in heven. Our dayly breed geve vs this
daye. And forgeve vs oure synnes: For even we
forgeve every man that traspaseth vs/and lede
de vs not into temptaciō/Butt deliver vs from
evyll Amen.

And he sayde vnto thē: which of you shall has
ve a frende and shall goo to hym att mydnyght/
and saye vnto hym: frende lende me foure loves
For a frende of myne is come out off the waye to
me/and I have nothynge to sett before hī/And
he with in shall andswer and saye: Trouble me
nott/nowe is the dore shett/and my servauntts
are with me in the chamber/I cannot ryse and
geve thē to the. I saye vnto you: though he woll
not aryse and geve hym/be cause he is his frend:
de: Yet because of hys importunite he woll ryse
and geve him as many as he nedeth.

And I saye vnto you: axe/and yt shalbe ges
ven you. Seke/and ye shall fynde. knocke/and
it shalbe opened vnto you. For every one that
axeth/receaveth: and he that seketh/fyndeth:
and to him that knocketh shall it be openned. Yf
the sonne axe breed off eny off you which ys hys
father: wyll he proffer hym a stone? Or yff he
axe fisshe/wyll he geve hym a serpent? Or yf he
axe an egge: wyll he proffer him a scorpion? Yf
ye thē which are evyll/know howe to geve good
giftes vnto youre chyldren? Howe moche more
shall youre father celestiall/geve a goode sprete
to them/that desire it of hym.

And he was a castynge out a devyll/whyche
was dom. And it folowed when the devyll was

gone out/the dom spake/ād the people wondred.
Some off thē sayde: he casteth out devyls by the
power of Belzebub/the chefe of the devyls. And
other tempted hym sekynge of hym a signe from
heven. He knewe their thoughtes and sayde vnto
them: Every kyngdom/at debate with in it silfe
shalbe desolate: and won house shall fall apon
another. Soo if Satan be at variaunce with in
hym silve: howe shall his kyngdom endure? Be
cause ye saye that I cast out devyls by the pow-
er off Belzebub? Yf I by the power of Belzeb-
ub caste oute devyles: by whose power/do youre
chyldren cast them out? Therfore shall they be
youre iudges. Buttif I with the finger off God
cast out devyls/noo doute/the kyngdom of God
is come apon you.

When a stronge man armed watcheth his hou-
usse: That he possesseth/is in peace. But when a
stronger then he cometh apō hym/and overcō-
meth hym: he taketh from hī/his harnes/whe-
rin he trusted/ād devideth his gooddes. He tha
is not with me is agaynst me. And he that gade-
reth nott with me scatterch.

Whē the vnclene spirete is gone out of a man
he walketh through waterlesse places sekyng
reest. And when he fyndeth none/he sayeth: I
will returne agayne vnto my housse whence I
cam out. And when he cōmeth/he fyndeth it swe-
ept and garnisshed. Then goeth he and taket
seven other spiretes with hym worsse then hym
silfe/and they enter in/and dwell there. And th
ende off that man/is worsse then the begynnyn
ge.

Yit fortuned as he thus spake/ a certayne wo
man of the company lyfte vp her voyce/ and sa
de vnto hym: Happy is the wombe that bare the
and the pappes/ which gave the sucke. Butt he
sayde: Happy are they that heare the worde off
God/ and kepe it.

When the people wer gadered thicke to geder:
he began to saye: This is an evyll nacion. They
eke a signe/ and there shall noo signe be geven
hem/ but the signe off Jonas the prophet. For
s Jonas was a signe to the Ninivites/ so shall
he sonne off man be to this nacion. The quene
off the southe shall ryse at the iudgement/ with
he men of this generacion/ and condempne thē.
or she cam from the ende of the worlde/ to heare
he wisdom of Solomon: and beholde a greater
hen Solomon is here. The men off Ninivite
hall ryse at the iudgement/ with this generacis
n/ and shall condempne them: for they repents
d at the preachynge of Jonas: And beholde/ a
greater then Jonas is here.

Noo man lighteth a candell/ and putteth it in
preve place/ nether vnder a busshel: Butt on
candelsticke/ that they that come in/ maye se lis
ht. The light off thy body is thyne eye. Ther
ore/ when thyn eye is single: then is all thy bo
y full off light. Butt if thyne eye be evyll: then
hall all thy body be full off darknes. Take hede
herfore thatt the light whiche is in the/ be nott
arknes. For if all thy body shalbe light/ hav
nge noo parte darke: then shall all be full off
ght/ even as whē a cādell doeth light the with
is brightnes.

The Gospell.

And as he spake/ a certayne pharise besought hym to dyne with hym: and Jesus went in/ and sate doune to meate. Whē the pharise sawe that he marveylled that he had nott wessehed before dynner. And the lorde sayde to hym: Nowe do ye/ O pharises/ make clene the outsyde of the cuppe/ and of the platter: but youre inwarde parties are full of ravenīge ād wickednes. Ye foles did not he that made that which is without: make that which is within also? Nevertheless yeve of that that ye have/ and beholde all is clene to you.

But wo be to you pharises/ for ye tythe the mynt/ and rewe/ and all manner erbes/ and passover iudgment/ and the love of God. These ought ye to have done/ ād nott to have left the other undone.

Wo be to you pharises: for ye love the uppermost seates in the sinagogs/ and gretyngs in the markets.

Wo be to you scribes and pharises ypocrits/ for ye are as graves which apere not/ And men that walke over them/ are nott ware of them.

Then answered one of the lawears/ and sayd vnto hym: Master/ thus sayinge/ thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawers as: for ye lade men with burthens greveous to be borne/ ād ye youre selves touch nott the packes with one of youre fingers.

Wo be to you that bilde the sepulcres off the prophets: for youre fathers kiled them: Truely ye beare witnes/ that ye alowe the dedes of youre fathers: for they killed them/ ād ye bilde the

ſepulcres.

Therfore ſayde the wiſdom off God: I will ſend them prophetſ and Apoſtles/ and off them they ſhall ſlee and perſecute. That the bloud off all the prophettſ/ which was ſheed from the begynnynge off the worlde/ maye be requyred off this generacio/ from the bloud of Abel vnto the bloud off Zacary/ whiche periſſhed bitwene the aulter and the temple. Verely I ſaye vnto you: it ſhalbe requyred of this nacion.

Wo be to you lawears: for ye have taken awaye the kaye of knowledge/ ye entred not in yourſelves/ and them that came in ye forbade.

When he thus ſpake vnto them/ the lawears/ and the phariſes/ bega to were buſy about hym and to ſtoop his mougth with many queſtions/ layinge wayte for hym/ and ſechynge to catche ſome thyng of his mought/ wherby they myght accuſe hym.

The .vij. Chapter.

AS there gadered to gedther an innumerable multitude off people (inſo moche that they trood won another) he began to ſaye vnto his diſciples: Fyrſt of all beware of the leven off the phariſes/ which is ypocryſy. For there is nothynge covered/ that ſhall not be vncovered: nether hid/ that ſhall not be knowen. Wherfore whatſoever ye have ſpoken in darknes: that ſame ſhalbe heard in light. And that which ye have ſpoken in the eare/ even in ſecret places/ ſhalbe preached even on the toppe of the houſſes.

I ſaye vnto you my frendes: feare ye not them

that kyll the body / and after that have nothyn
ge that he can moare do. I will shewe you / wh
om ye shall feare. Feare hym which after he ha
th kylled / hath power to cast in to hell. Ye I
saye vnto you / hym feare. Are nott five sparo
wes bought for two farthynges? and none of
them is forgotten of God. Ye the very heers o
youre heed are nombred. Feare nott therfo
re: Ye are moare off value / then many spa
rowes.

I saye vnto you: Whosoever confesseth m
before men / even hym shall the sonne off ma
confesse also before the angels of God. And h
that denyeth me before men: shalbe denyed be
fore the angels off God. And whosoever spe
aketh a worde agaynste the sonne of man itt sh
albe forgeven hym. Bntt vnto hym tha
blasphemeth the holy goost / it shall not be for
geven.

When they bryng e you into their synagogs
and vnto their rulers / and officiers / take no
thought how or what thynge ye shall answe
re / or what ye shall speake. For the holy goo
shall teache you in the same houre / what ye ou
ght to saye.

Won off the company sayde vnto hym: Ma
ster / bid my brother devide the enherytaunc
with me. And he sayde vnto hym: Man / wh
made me a iudge / or a devider over you? An
he sayde vnto them: take hede / and beware o
coveteousnes. For no mānes life stondeth in th
haboundaūce of the thyngs which he possesset
And he put forth a similitude vnto them sayīg

The londes of a certayne man brought forth frutes plenteously/ and he thought in hym silfe sayinge: whatt shall I do/ because I have noo roume where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and ther in will I gadder all my fruetes/ and all my goodes: and I will saye to my soule: Soule thou haste moch goodes layde vp in stooze for many yeares/ take thyne ease: eate/ drynke ād be mery. But God sayde vnto hym: Thou fole/ this nyght will they fetche awaye thy soule agayne from the. Then whose shall thoose thynges be which thou hast provided? So is itt with hym thatt gaddreth ryches/ and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no tought for youre lyfe/ what ye shall eate/ Nether for youre body/ whatye shall putt on. The lyfe is moore then meate/ and the body is moore then raymēt. Marcke wele the ravens/ for they nether sowe/ nor repe/ which nether have stooze houssе ner barne/ and yet God fedeth them. Howe moche are ye better then the foules.

Which of you with takynge tought can adde to his stature won cubytt? Yf ye then be nott able to do that thynge which is least: why take ye thought for the remnaunt? Consydere the lylies howe they growe: They laboure nott: They spyn not: ād I saye vnto you/ Solomō in all his royalte was nott clothed lyke vnto one of these.

Yf God then soo cloth the grasse which is today in the feldes/ ād to morowe shalbe cast into

the fornace: howe moche moore wyll he clothe
you/o ye endued with litell faith? And axe nott
what ye shall eate/ or what ye shall drynke/ nei
ther clyme ye vp an hye/ for all suche thyngs the
hethen people of the worlde seke for. Youre fa
ther knoweth that ye have nede off suche thyn
gs. Wherfore seke ye after the kyngdome off he
ven/ and all these thyngs shalbe ministred vn
to you.

Feare not litell floocke/ for it is youre fathers
pleasure/ to geve you a kyngdom. Sell that ye
have/ and geve almes. And make you bagges
which were noot olde/ and treasure that fayleth
nott in heven/ where noo thefe commeth/ nether
moth corrupteth. For where youre treasure ys
There will youre hertes be also.

Lett youre loynes be gerdde about/ and you
re lightes brennynge/ and ye youre selves/ lyke
vnto men/ that watche for their master when he
woll returne from a weddynge: that as sone as
he commeth and knocketh/ they maye open vnto
hym. Happy are thoose seruaunts/ which thei
lorde/ when he cõmeth/ shall fynde walkynge
Verely I saye vnto you/ he will gerdde hym sil
fe about/ and make them sitt doune to meate/ ād
walke by them/ and minister vnto them. And y
he come in the seconde watche/ ye yf he come ī th
thyrd watche/ and shall fynde them soo/ happ
are thoose servaunts.

This shall ye vnderstonde/ that yff the good
man of the housse/ had knowen what houre th
thefe wolde have cõmen/ he wolde suerly hav
watched: ād not have suffered his housse to ha

ye bene broken vppe. Be ye prepared therfore for the sonne of man will come att an houre whē ye thynke/not.

Then Peter sayd vnto hī: Master telleſt thou this similitude vnto vs/or to all men? And the lorde said: who is a faithfull stewarde/ād a discrete/whom his lorde shall make ruler over his housholde/to geve them their dueti of meate/at due season. Happy is that servaunt/whom his master whē he cometh shall finde soo doinge. Of a trueth I saye vnto you: that he will make him rueler over all that he hathe. But ād if the evyll servaunt shall saye in his hert: My master wyll differre his cōmynge/and shall begyn to smyte the servauntes/and maydens/and to eate and drynke/and to bedronken: the lorde off that servaunt wyll come in a daye/when he thynketh nott/and att an houre when he is not ware/ād wyll devyde hym/and will geve him his rewarde/with the onbelevers.

The servaunt that knowe his masters wyll/and prepared nott him silfe/nether did accordynge to his will/shalbe beten with many stryppes. Butt he that knewe nott/and hath committed thyngs worthy of strypes/shalbe beaten with feawe strypes. For vnto whom moche ys geven: off hym shalbe moche requyred. And to whom/men moche commytt/the moare of hym will they axe.

I cam to sende fyre on erth: and what ys my desyre but that yt were all redy kyndled? Nott with stondinge I muste be baptised with a bapti. And how am I payned till it be ended? Sup-

pose ye that I am come to sende peace on erth? I
tell you/ naye: but rather debate. For hence forth
the there shalbe five in won housse devided/ thre
agaynst two/ and two agaynst thre. The father
shalbe devided agaynst the sonne/ ād the sonne
agaynst the father. The mother agaynst the dou
ughter/ and the doughter agaynst the mother.
The motherelawe agaynst the doughterelawe/
ād the doughterelawe agaīst the motherelawe.

Then sayde he to the people: when ye se a clou
uder ryse out off the west straygh t waye ye saye:
we shall have a shewer/ and soo it is. And when
ye se the south wynde blow/ ye saye: we shall ha
ve heet/ and it cōmeth to passe. Ypocrytes/ ye cā
skyll of the fassion of the erth/ ād of the skye: bu
what is the cause/ that ye cannot skyll of this ty
me? Ye and why iudge ye nott off youre selves
that which is rightewes?

Whill thou goest with thyne adversary to th
ruler: as thou arte in the waye/ geve diligenc
that thou mayst be delivered from hym/ leest h
brynge the to the iudge/ and the iudge delive
the to the ioylar/ and the ioylar cast the in to pre
son. I tell the thou departest not thēce/ tyll tho
have made goode the vtmose farthynge.

The. viij. Chapter

There were present at the same season/ tha
shewed hym of the galileās/ whose bloud
pilate mengled with their awne sacrifice. An
Jesus answered/ ād sayde vnto them: Suppo
se ye that these galileans/ were greater synner
then all other galileans be cause they suffred su

the punyssh mẽ? I tell you naye: but except ye re-
pẽt / ye shall all in lyke wyse perysshe. Or thynke
ye that those xviij. apõ whom the toure i siloe fell
ād slewe them / were synners above all mẽ that
dwell in Jherusalem? I tell you naye: But ex-
cept ye repent / ye all shall lyke wyse perisshe.

He put forthe this similitude / A certayne mã
had a frygge tree in his vyneyarde / and he cam
and sought frute theron / and founde none. Thẽ
sayde he to the dresser of his vyneyarde: Behol-
de / this thre yeare have I come and sought frus-
te in this frygge tree / and fynde none / cut it dou-
ne: why combreth hit the grounde? And he an-
swered and sayde vnto hĩ: lorde lett it alone this
yeare also / till I digge rounde aboute it / ād dõ-
ge it / to se whether it will beare frute. yf not / thẽ
after that / cut hym doune.

He taught i won of their sinagogg on the sa-
both dayes / And beholde there was a woman
which had a sprete off infirmitie. xviij. yeares:
and was bowed to gether / and coulde nott well
lifte vp her silfe. When Jesus sawe her / he cal-
led her to hym / and sayde to her: womã thou ar-
te delivered from thy disease. And he layde his
hondes on her / and immediatly she was made
straygght / and glorified God. The ruler off the
sinagoge answered with indignacion (be cause
that Jesus had healed on the saboth daye) And
sayde vnto the people: There are sixe gayes i the
weke / in which men ought to worke / in them cos
me and behealed / and nott on the saboth daye.

Thẽ answered hym the lorde ād sayd: Ypocry-
te / doth not eache one of you on the saboth daye.

loose his oxe/ or his asse/ from the stall/ and lead hym to the water? And shulde not this doughter of Abraham/ beloosed from this bonde on the saboth daye/ whom Sathan hath bounde loo/ xviij. yeares? And when he thus sayde/ all his adversaris were ashamed/ and all the people reioysed on all the excellent dedes/ that were done by hym.

Then sayde he: What is the kyngdom of God lyke? or where to shall I compare it? It is lyke a grayne of mustard seede/ which a man toke and sowed in his garden: and it grewe/ and wexed a greate tree/ and the foules off the ayer bilt in the braunches of it.

And agayne he sayde: where vnto shall I lyken the kyngdom of God? it is lyke leven/ which a woman toke/ and hidde in thre busshels of flosure/ till all was thorow levended. And he went thorowe cities and tounes teachynge/ and toke his iorney towardes Jerusalem.

Then sayde won vnto hym: Lorde/ are there feawe that shalbe saved? And he sayde vnto them: stryve with youre selves to enter ī at the strayte gate: For many I saye vnto you/ will seke to enter in/ ād shall nott be able. When the good man of the housse is risen vp/ ād hathe shett fast the doze/ and ye begyn to stonde with out/ and to knocke at the doze sayinge: Lorde/ lorde/ opē vnto vs: and he shall answer and saye vnto you: I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten/ ād dronken in thy presence/ and thou hast taught in oure stretes. And he shall saye: I tell you/ I wott nott whence ye

are: departe frō me all ye workers off iniquytie. There shalbe wepynge / and gnasshynge of teth: when ye shall se Abraham / and Ysaac / ād Jacob / and all the prophets in the kyngdō of God / and youre selves thrust oute a dores. And they shall come from the eest / and from the weest / ād from the northe / and from the southe / and shall reest in the kingdom of god. And beholde / there are last / which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the phasrises / ād sayd vnto hī: Gett the out of the waye / and departe hence: for Herode will kyll the. And he sayd vnto them: Go ye and tell that fore / beholde I cast oute devils / and heale the people today and to morowe / and the thyrd daye I maske an ende. Neverthelesse / I must walke today and to morowe / and the daye folowinge: For it cannott be / that a prophet perisshe eny other where / save att Jerusalem.

O Jerusalem / Jerusalem / which killest prophets / ād stonest them that are sent to the: howe often wolde I have gadered thy children to geder / as the hen her nest vnder her wynges / and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you / ye shall not se me vntill the time come that ye shall saye / blessed ys he that commeth in the name off the lorde.

The. xiiij. Chapter.

AND it chaunsed that hewēt īto the housse of wō off the chefe pharises to eate breed / on

a saboth daye: and they watched hym. And be holde there was a man before hym/ which had the dropsy. And Jesus answered and spake vnto the lawears ād pharises/ sayinge: is hit laus full to heale on the saboth daye? And they helde their peace. ¶ He toke the man and healed hi/ and lett hym go. And answered them sayinge: whiche of you shall have an asse/ or an oxe/ fallen into a pitt/ and will nott straight waye pull hi out on the saboth daye? And they coulde not answer hym agayne to that.

¶ He putt forthe a similitude to the gestes/ whē he marked howe they preased to the hyest roumes/ and sayd vnto them: Whē thou arte biddē to a weddynge of eny man/ sitt nott doune in the hyest roume/ lest a more honorable mā thē thou be bidden of hym/ and he that badde bothe hym and the/ come and saye to the: geve this man roume. And thou thē begyn with shame to take the lowest roume. But rather whē thou arte biddē/ go ād sit i the lowest roume/ that when he that badde the cōmeth/ he maye saye vnto the: frende sitt vp hyer. Thē shalt thou have preyase in the presence of them that sitt at meate with the. For whosoever exalteth hym silfe/ shalbe brought lowe: And he that hūbleth hi silfe shalbe exalted.

Then sayde he also to hi that bade hi to diner: When thou makest a diner/ or a supper: call not thy frendes/ nor thy brethrē/ nether thy kinsmē nor yet riche neighbours: lest they bidde the agayne/ and make the recompence. Butt when thou makest a feast/ call the povre/ the maymed/ the lame/ ād the blīde/ ād thou shalt be happy: For they cannot recompence the. Butt thou shalt be

recompensed at the resurreccion of the iuste mē.

Whē won of thē that sate at meate also herde that / he sayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then sayd he to hym: A certayne mā ordened a greate supper / and bade many / ād sent his servaunt att supper time / to saye to them that wer bidden / come: for all thynges are redy. And they all atonce began to make excuse. The fyrst sayd vnto him: I have bought a ferme / and I must nedes goo and se it / I praye the have me excused. And another sayd: I have bought fyve yooke of oxē / ād I must goo to prove thē / I praye the have me excused. The thyrde sayd: I have maried a wyfe / ād therfore I cannot come. And the servaunt went agayne / and brought his master worde there of.

Then was the good mā of the housse displeassed / ād sayd to his servaunt: Goo out quickly ito the stretes and quarters of the citie / ād bryng i hidder the povre / and the maymed / ād the halt / ād the blīde. And the servaūt sayd: lorde it is done as thou cōmaūdedst / ād yet there is roume. And the lorde sayd to the servaūt: Go out īto the hie wayes and hedges / and cōpell thē to come ī / that my housse maye be filled. For I saye vnto you / that none of those men which were bidden / shall tast of my supper.

There wēt a greate company with hī / and he turned and saide vnto thē: Yf a mā come to me / and hate not his father and mother / and wyfe / and childrē / and brethrē / and sisters / mdre over and his awne life / he cannot be my disciple. And whosoever beare nott hys crosse and come after me cannot be my disciple.

Which of you is he that is despose̅d to bilde a toure/ ād sitteth not doune before ād cou̅teth the cost Whether he have sufficient to performe it: lest after he hathe layde the fou̅dacio̅/ād is nott able to performe it/ all that beholde it/ begyn to moocke hym sayinge: This man began to bilde/ and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge/ and sitteth not doune fyrst/ād casteth in his mynde/ wether he be able with tenthousande to mete hi̅ that cometh agaynst hym with twenty thousand/ orels whill the other is yett a greate waye off/ he will sende embasseatours/ and desyre peace. Soo lyke wyse/ none of you that forsaketh nott all that he hathe/ can be my di̅sciple.

Salt is good/ but if salt be corupte/ what shall be seasoned there with? It is nether good for the lo̅de/ nor yet for the do̅ge hill/ me̅ cast it out at the doores. He that hath eares to heare/ let hi̅ heare.

The.xv. Chapter

The̅ resorted vnto hi̅ all the publica̅s ād synners/ for to heare hi̅. And the pharises/ ād scribes grudged sai̅ge: He receaveth to his co̅pany synners/ād eathet with the̅. The̅ put he forthe this similitude to the̅ sayinge: What man of you havynge an hundred shepe/ if he loose one of the̅ doth not leve nynty and nyne in the wildernes/ and goo after hym which is loost/ vntill he fynde hym? And when he had founde hym/ he putteth hym on his shulders with ioye: And as sone as he co̅meth home he calleth to gedder his lovers/ and neghbours sayinge vnto them: roioyse with

me/for I have foũde my shepe which was loost.
I say vnto you/that lyke wyse ioye shalbe ī heve
over one synner that repenteth/moore then over
nynety and nyne iuste persons/whiche nede noo
repentaunce. Other what woman havynge. x.
grotes/if she loose won/doth not light a candell/
ād swepe the housse/ād seke diligētly/till she fin-
de it: And whē she hath founde it she calleth her
lovers/ād her neghbours saynge: Reioyce with
me/for I have founde the groate which I had
loost. Lykwyse I saye vnto you/ioye shalbe ī the
presence off the angels off God over one synner
that repentheth.

And he sayde: a certayne mā had two sonnes/
and the yonger of thē sayde to his father: father
geve me my parte off the goodes that to me be-
longeth. And he devided vnto them his substa-
unce. And not longe after/the yōger sonne gad-
dered all that he had to gedder/and toke his iour-
ney into a farre countre/and there he wasted his
goodes with royetous livinge. And when he had
spēt all that he had/there rose a greate derth thr-
orow out all that same londe. And he began to
lacke. And he went/ād clave to a citesyn of that
same countre: which sent hym to the felde/to ke-
pe his swyne. And he wold fayne have filled his
bely with the coddes/that the swyne ate: ād noo
man gave hym.

Thē he remembred hym silfe and sayde: howe
many hyred servaunts at my fathers have bre-
ed ynough/and I dye for honger. I will a ryse/
and goo to my father/ād will saye vnto hym: fa-
ther/I have synned agaynst heven/and before

the: nowe ā I not worthy to be called thy sonne/ make me as one of thy heyred servauntf. And he arose/ and cam to his father. When he was yett agreate waye of/ his father sawe hym/ and had compassion on hym/ and ran vnto him/ and fell on his necke/ and kyssed hym. And the sone sayd vnto hym: father I have synned agaynst heve/ and in thy sight/ nether am I worthy hence forth the to be called thy sonne. Then sayde the father to his servauntf: brīge forth that best garment/ and put it on hym/ and put a rynge on his hode/ and shewes on his fete. And brynge hidder that fatted caulfe/ and kyll hym/ and lett vs eate and be mery: for this my sonne was deed/ and is alive agayne. He was loste/ and ys nowe founde. And they began to make goode cheare.

The elder brother was i the felde/ and whē he cā and drewe nye to the housse/ he herde mīstrelsy/ and daunsynge/ and called one of his servauntf/ and axed what thoose thynges meante. He said vnto hī: thy brother is come/ and thy father hath killed the fatted caulfe/ be cause he hath receaved him safe and soūde. And he was angry/ and wolde not goo in. Then cam his father out/ and entreated hī/ he answered and sayde to hys father: Loo these many yeares have I done the service/ nether brake at eny time thy cōmaundemēt/ and yet gavest thou me never soo moche as a kyd to make mery with my lovers: but as sone as this thy sonne was come/ which hath devoured thy goodes wyth harloottes/ thou haste for his pleasure killed the fatted caulfe. And he sayd vnto hī: Sōne/ thou wast ever with me/ and all that I have is thine: it was mete that we shulde

make mery ād be glad: for this thy brother was deed / and is a live agayne: ād was loste / and is founde.

The. xvj. Chapter.

HE sayd also vnto his disciples: There was a certayne rich mā / which had a stewarde / that was acused vnto hī that he had wasted his goodes. And he called hī / ād said vnto hī: Howe is it / that I heare this of the? Geve a cōptes off thy stewardshippe. For thou mayste be nolōger my stewarde. The stewarde said with in hī silfe: what shall I do? for my master will take awaye frō me my stewardeshippe. I cānot digge / ād to begge / I ā ashamed. I woote what to do / that when I am put out of my stewardshippe / they maye receave me in to there houses.

Thē called he all his masters detters / ād sayd vnto the fyrst: howe moche owest thou vnto my master? And he sayd: ā hōdred tōnes of oyle / ād he sayd to hī: take thy bill / ād sitt doune quickly / ād write fiftie. Thē said he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to hī: Take thy bill / and writte foure scoore. And the lorde cōmended the vniust stewarde / because he had done wysly. For the chyldren of this worlde / are in their kynde / wyser then the chyldren off light. And I saye also vnto you: make you frendes of the wicked mammon / that whē ye shall have nede / they may receave you into everlastinge habitacions.

He that is faithful ī that wiche is leste: the same is faithful ī moche. So thē if ye have not byn faithfull ī the wicked mām ō: who will beleve you ī that which is true? And if ye have not bene faiths

full in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he sball lene to the one/ād despyse the other. Ye cānot serve God/ and māmon.

All these thīges herde the pharises also which were coveteous. And they mocked hī/ād he sayd vnto them: Ye are they/ which iustie fiyoure selves before mē: but God knoweth youre hertes. For that which men magnifie/ is abhominable in the sight of god.

The lawe/ and the prophettf raygned vntyll the tyme of Jhon: Sence that tyme/ the kyngdō of god is preached. And every man stryveth to goo in.

Soner shall hevē and erth perisshe/ thē wō title of the lawe shall perisshe. Whosoever forsaketh his wyfe/ and marieth another/ breaketh matrimony. And every man which marieth her that is divorsed from her husoande committeth advoutry also.

There was a certayne riche man/ which was clothed in purple/ ād fyne raynes/ and fared deliciously every daye. And there was a certayne begger/ name Lazarus/ whiche laye at hys gate full off soores desyrynge to be refresshed with the cromes whiche fell frō the ryche mānes borde. Nevertheless/ the dogges cam/ and licked his soores. And yt fortuned that the begger dyed/ and was carryed by the angellf into Abrahams bosome. The riche man also died/ ād was buried in hell.

When he lifte vppe his eyes/ as he was in tor

rmentf/he sawe Abraham a farre off/ād Laz
zarus ī his bosome/And cryed and sayd: father
Abraham/have mercy on me/and sende Lazas
us that he maye depe the tippe off his fynger in
ater/and cole my tonge/for I am tourmented
n this flame. Abraham sayd vnto hym: Sonne
emembre/that thou in thy lyfe tyme receavedst
y pleasure/and contrary wyse Lazarus pays
e. Nowe therfore is he comforted/and thowe
rt pūnysshed. Beyonde all this bitwene you ād
s there is a greate space sett/so that they which
olde goo from hence to you/cannot: nether from
ence come hidder.

And he sayd: I praye the therfore father/ses
hī to my fathers howsse. for I have fyve bres
ren: for to warne them/lest they also come ins
this place off tourment. Abraham sayd vnto
m: they have Moses and the prophetf/lett
em heare them. And he sayd: naye father Abs
ham/but yf won from the ded cam vnto them
ey wolde repent. He sayd vnto hym: Yf they
are not Moses and the prophetf/nether woll
ey beleve/though wō roose frō deeth agayne.

The .xvij. Chapter.

Then sayde he to his disciples/it can not be
avoyded/but that occasions of evyll come
everthelesse wo be to hym throw whō they co
e. It were better for hym if a mylstone wer hā
d aboute his necke/and that he were cast into
e see/rather thē he shulde offende won off this
le wons. Take hede to youre selves/if thy bro
er trespas agaynst the/rebuke hym: and if he

repent/forgeve hym. And though he syn agenst
the seven tymes in won daye/ and seven tymes
in a daye tourne agayne to the sayinge: it repen
teth me/ forgeve hym.

And the apostles sayde vnto the lorde: in cre
ase oure fayth. The lorde sayde: yf ye had faytl
lyke a grayne off mustard sede/ and shulde say
vnto thys sycamyne tree/ plucke thy silfe vpp
by the rotes/ and plant thy silfe in the see: he sh
oulde obey you.

Which of you havynge a servaunte a plowy
nge/ or fedynge catell/ wolde saye vnto hym wh
he were come from the felde: Goo quickly ād si
doune to meate/ And rather sayeth not to hym
dresse wherwith I maye suppe/ ād apoynt th
silfe ād serve me/ tyll I have eaten and dronke
and afterwarde/ eate thou/ and drynke thou
Doeth he thāke that servaūt be cause he did th
which was cōmaunded vnto hym? I trowe no
Soo lykewyse ye/ whē ye have done all thoose t
ynges which are commaunded vnto you: saye
we are vnprofitable servaunts. We have do
that which was oure duety to do.

And it chaunsed as he went to Jerusalē/ th
he passed thorowe Samaria and Galile. A
as he entred īto a certayne toune/ there met hy
ten mē/ that were lepers/ which stode a farre
and put forth their voices/ and sayde: Jesu m
ster/ have mercy on vs. When he sawe them/
sayde vnto them: Goo and shewe youre selves
the prestes. And hit chaunsed as they went/ th
were clensed. And won of them/ whē he sawe t
at he was clēsed/ turned backe agayne/ ād wi

a loude voice prayſed God / ād fell doune on his
face at his fete / and gave hym thankes. And the
ame was a ſamaritan. Jeſus anſwered ād ſay:
e: Are there not ten clenſed? But were are thoſe
yne? There are not founde that returned aga:
e / to geve God prayſe / ſave only this ſtraung:
. And he ſayde vnto hym: Aryſe / and goo thy
aye / thy fayth hath ſaved the.

When he was demaunded off the phariſes /
hen the kyngdom off God ſhulde come: he an:
ered thē and ſayde: The kyngdom of God cō:
eth not with waytinge fore. Nether ſhall men
ye: Loo here / loo there. For beholde / the kyngs
m of God is with in you.

And he ſayde vnto hys diſciples: The dayes
ll come / whē ye ſhall deſire to ſe wō daye of the
nne of man / and ye ſhall not ſe it. And they ſhs
ſaye to you: Se here / Se there. Goo nott af:
them / nor folowe them / for as the lightenyng
that apereth out of the one parte of the hevē /
ſhyneth vnto the other parte of hevē: Soo ſhs
the ſōne of mā be ī his dayes. But fyrſt muſt
ſuffre many thīgſ / ād be reproved of this nas
As it happened in the tyme of Noe: cion.
oo ſhall it be ī the tyme of the ſonne of mā. Ths
ate / they drāke / they maryed wyves / ād were
ryed evē vnto that ſame daye that Noe went
the arke / ād the ſloud cā / ād deſtroyed thē all
kewiſe alſo / as it chaunſed ī the dayes of Lot:
ey ate / thei drāke / thei bought / thei ſolde / thei
nted / they bilte. And even the ſame daye that
t went out of Sodō / hit rayned fyre ād brym:
ne from heven / and deſtroyed them all. After

these ensamples/ shall the daye be/ whē the son
ne of man shall apere.

Att that daye he that is on the housse toppe
and his stuffe in the housse: lett hym nott com
doune to take hit out. And lyke wyse lett not hi
that is in the feldes/ turne backe agayne to tha
he lefte behynde hym. Remember Lottes wyf
Whosoever will goo about to save his lyfe/ sha
loose it: And whosoever shall loose his life/ sha
quycken it.

I tell you: In that nyght/ there shalbe two
one beed/ the one shalbe receaved/ and the oth
shalbe forsaken. Two shalbe also a gryndyng
to gedder: the one shalbe receaved/ ād the oth
forsaken. And they answered/ and sayde to hi
where lorde? And he said vnto thē: wherso ev
the body shalbe/ thidther will the egles resort

The. xviij. Chapter.

HE put forth a similitude vnto them/ sig
fyinge that men ought alwayes to pra
and not to be wery/ sayinge: There was a Ju
ge in a certaine cite/ which feared not god neth
regarded mā. And there was a certayne wid
we in the same cite/ whych cam vnto hym say
ge: Avenge me of myne adversary. And a gr
te whyle he wolde nott. Afterwarde he sayd
to hym silfe: Though I feare nott god/ nor c
for man/ yett be cause this widdowe troubl
me/ I woll avenge her/ lest at the last she co
and rayle on me.

And the lorde sayd: heare what the vnrigh
wes iudge sayeth. And shall not god avenge

lecte/which crye nyght and daye vnto him: Ye
though he differre them: I tell you/ he will avēs
ge them/ and that quicly. Nevertheleſſe/ when
the ſonne of man commeth/ ſuppoſe ye/ that he
ſhall fynde faithe on erthe.

And he put forthe this ſimilitude/ vnto certas
ine which truſted ī thē ſelves/ that they wer pers
fect/ and deſpyſed other. Two men went vp into
the tēple to praye: the one a phariſe/ ād the other
a publican. The phariſe ſtode and prayed thus
with hym ſilfe. God I tanke the that I am nott
as other are/ extorſioners/ vniuſte/ advoutres/
and even as this publican is. I faſt twyſe in the
weke. I geve tythe of all that I poſſeſſe. And the
publican ſtode afarre of/ and wolde not lifte vp
his eyes to heven/ but ſmote hys breſt/ ſayinge:
God be mercyfull to me a ſinner. I tell you: this
mā departed home to his houſſe iuſtified moore
then the other. For every man that exalteth him
ſilfe/ ſhalbe brought lowe: And he that hūbleth
hym ſilfe/ ſhalbe exalted.

They brought vnto hī alſo babes/ that he ſhs
ulde touche thē. When his diſciples ſawe that/
they rebuked thē. But Jeſus called thē vnto hī/
and ſayde: Suffre children to come vnto me/ ād
forbidde them not. For vnto ſouche/ belongeth
the kingdō of god. Verely I ſaye vnto you: whos
ſoever receaveth not the kyngdom of god/ as a
chylde: he ſhall not enter therein.

And a certayne ruler axed hī: ſayinge: Goode
Maſter: what ought I to do/ to obtaine eternall
lyfe? Jeſus ſayd vnto hym: Why calleſt thou me
goode? No man is goode/ ſave god only. Thou

knowest the commaundmentf: Thou shalt nott commit advoutry/ thou shalt nott kill/ thou shalt nott steale/ thou shalt not beare falce witnes Honoure thy father/ ād thy mother. And he sayde: All these have I kept from my youthe. Whē Jesus herde that/ he sayde vnto hym: Nett lackest thou one thynge. Sell all that thou hast/ ād distribute it vnto te povre/ and thou shalt have treasure in hevē/ and come/ ād folowe me. Whē he heerd that/ he was hevy/ for he was ryche.

Whē Jesus sawe hym morne/ he sayde: with whath difficulte shall they that have ryches/ enter into the kyngdom off God: Eyer it is for a cammell to passe thorowe a nedles eye/ then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who shall then be saved? He sayde: Thyngf which are vnpossible with men: are possible with God.

Then Peter sayde: Loo we have forsaken all/ and have folowed the. He sayde vnto them: Verily I saye vnto you/ there is noo man that forsaketh housse/ other father ād mother/ other brethren/ or wyfe/ or children/ for the kyngdom off goddes sake/ which same shall nott receave mochе moore ī this worlde: and in the worlde to come/ lyfe everlastynge.

He toke vnto hym the twelve/ and sayde vnto them: Loo we go vp to Jerusalem/ ād all shalbe fulfilled that are written be the prophettf off the sonne off man. He shalbe delivered vnto the gentyls/ and shalbe mocked/ and shalbe despytfully entreated/ and shalbe spetten on: and whē they have scourged hym/ they will putt hym tō

dreth/and the thyrde dave/shall he aryse agayn
ne. They vnderstode none of these thyngs. And
this sayinge was hid from them. And they per-
ceaved nott the thynges which were spoken.

Hit cam to passe/as they were come neye vn-
to Jerico/a certayne blynde mā sate by the way
ye syde beggynge. And when he herde the people
passe by/he axed what it meant. They sayd vn-
to hym that Jesus off Nazareth/went by. And
he cryed/saynge: Jesus the sonne of David/ha-
ve mercy on me. And they which went before re-
bucked hym/be cause he shulde holde his peace.
And he moche the moare cryed/The sōne of Da-
vid/have mercy on me. Jesus stode styll/and
commaunded hī/to be brought vnto hym. And
when he was come neare/he axed hym sayinge:
What wilt thou/that I do vnto the? And he sa-
yde: Lorde/that I maye receave my sight. Je-
sus sayde vnto hym: Receave thy sight. Thy fa-
ith hath saved the. And immediatly he sawe/
and folowed hym/prayesinge God. And all the
people/when they sawe it/gave laude to God.

The. xix. Chapter.

ANd he entred in/and went thorowe Jeri-
co. And beholde/there was a man named
Zacheus/and he was a rueler amonge the pub-
licans/ād ryche alsoo. And he made meanes to
se Jesus/what he shulde be: and he coulde nott
for the preace/be cause he was off a lowe statu-
re. And he ran before/and ascended vppe/into
a sicomore tree/to se hym. For he wolde come
that same waye. And when Jesus cā to the pla-
ce/he loked vp/ād sawe hī/and sayd vnto hym:

The Gospell.

Zache / attonce come doune / for to daye I must abyde at thy housse. And hastely he cam doune / and receaved hym ioyfully. And when they sawe that / they all groudged sayinge: He is gone / into tary with a man that is a synner.

Zache stode forthe ād sayde vnto the lorde: Behold lorde / the haulfe of my goodes I geve to the povre / and if I have done eny man wronge / I wyll restoore hym fower folde. Jesus sayd vnto hym: This daye is healthe come vnto this housse: for asmoche as it also is become the childe off Abraham. For the sonne off man is come to seke / and to save that which was looste.

As they herde these thyngs / he added therto a similitude / be cause he was neye to Jerusalem / And be cause also / they thought that the kyngdom of God shulde shortely apere. He sayde therfore: A certayne noble man / wēt into a farre countre / to receave a kyngdom / and then to come agayne. He called his ten servaunts / and delivered them ten pounde sayinge vnto them: Bye āō till I come: But his citesens hated hym / and sent messengers after hym / saynge: We will not have this man to raigne over vs.

And it cam to passe / when he was come agayne and had receaved his kyngdom / he commaūded his servaunts / to be called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrst sayinge: Lorde / thy pounde hath encreased ten pounde. And he sayde vnto hym: Well goode servaunte / be cause thou wast faithfull i a very lytell thynge / Take thou auctorite over ten cities. And the other

cam sayinge: Lorde thy pounde/ hath encreased fyve pounde. And to the same he sayde: And be thou also rueler over fyve cities. And the thirde cam/ and sayde: Lorde/ beholde here thy pounde/ which I have kepte i a napkyn/ for I feared the/ be cause thou arte a strayte man: thou takest vp that thou laydest nott doune/ And reapest that thou diddest nott sowe. And he sayde vnto hym: Of thyne awne mougthe iudge I the thou evyll servaunt. Knewest thou that I am a strayte mā/ takynge vppe that I layde not doune/ And repīge that I did not sowe? Wherfore hē gavest not thou my money into the banke? And then at my commyng shulde I have required myne awne/ with vauntage. And he sayde vnto them that stode by: Take from hym that pounde/ and geve it hym that hathe ten pounde. And they sayd to hym: Lorde he hath ten pounde. I saye vnto you/ that vnto all them that hathe/ it shalbe gevē: ād from hyme that hath not/ even that he hath shalbe taken awaye. Moreover thoose myne enemys/ which wolde not/ that I shulde raigne over them/ bringe hidder/ and slee them before me. And when he hadd thoukē/ he proceded forthe before them/ and wēt vpe to Jerusalem.

And it fortuned/ whē he was come noye to Bethfage/ and bethany/ besydes mounte olivete/ he sent two of his disciples sayinge: Goo ye into yonder toune which is over againīst you. In the whiche as sonne as ye are come/ ye shall fynde a coolte tyed/ wher on/ yett never man sate. loose hym and bringe hym hidder. And if eny mā axe you/

why that ye loose hym: thus saye vnto hym/ The
lorde hathe nede of hym.

They that wer sent went their waye/ and fou
unde/ even as he had sayde vnto them. And as
they were alossynge the coolte/ the owners saye
de vnto them: why loose ye the coolte? And they
sayde: for the lorde hath nede of hym. And they
brought hym to Jesus. And they cast their rayn
ment on the coolte/ and sett Jesus theron. As he
went they spredde their cloothes in the waye.

When he was come wheare he shulde goo do
ane from the mounte olivete/ the whole multi
tude of his disciples/ began to reiovce/ and to la
wde God with a loude voyce/ for all the mira
cles that they had sene/ sayinge: Blessed be th
kynge that commeth in the name off the lorde
Peace in hevē/ and glory in the hyest. And som
off the pharises off the company/ sayde vnto h
Master rebuke thy disciples. He answered/ an
sayde vnto them: I tell you/ yff these holde the
peace/ the stones will crye.

And when he was come neare/ he behel
the citie/ and wept on hit sayinge: Yff thou ha
dest knowen thoose thyngs whych belonge t
to thy peace/ even att thys daye: But nowe
re they hidde from thyne eyes. For the day
shall come apon the/ And thyne enemys sh
compas the about wyth a banke. And shall
sege the rounde aboute/ and kepe the in on e
ry syde/ And make the even wyth the groun
wyth thy chyldren whych are in the. And t
shall nott leve in the one stone apon anoth
because thou knewest nott the tyme off thy

sitacion.

And he went into the temple/ and began to cast out them that solde therin/ and them that bought sayinge vnto them/ Hyt is writtẽ/ my housse is the housse off prayer: Butt ye have made it a den off theves. And he taught dayly in the temple. The hye prestes and the scrybes and the chefe off the people/ went about to destroye hym: Butt coulde nott fynde what to do. For all the people stacke by hym. And gave him audience.

The. xx. Chapter

AND yt fortuned in one off those dayes/ As he taught the people in the temple/ And preached the gospell. The hye prestes and the scrybes cam vnto hym wyth the seniours/ And spake vnto hym/ sayinge: Tell vs by what auctorite thou doest these thyngs? Other who is he that gave the thys auctorite? He answered and sayde vnto them: I also will axe you a questiõ/ and answer me: was the baptẽ of Jhon/ from heven/ or of men? They thought wyth in them selves sayinge: Yff we shall save from heven: he will saye: Why thẽ beleved ye hym not? But ãd yff we shall saye of men/ all the people will stone vs. For they suerly beleved that Jhon was a prophett. And they answered that they coulde nott tell whence it was. And Jesus sayde vnto them: Nether tell I you by what auctorite I do these thynges.

The Gospell.

Thē began he to put forthe to the people/ this similitude: A certayne man planted a vyneyard/ and lett it forthe to fermers/ and went hymselfe into a straunge countre for a greate season. And when the time cam/ he sent a servaūt to his tennauntes that they shulde geve hym of the frutes/ of the vyneyarde. The tennauntes bett hym: and sent hym awaye empty. And he ceased nott therby but sent yett another servaunt. And they bett hym/ and foule entreated hym also/ and sent hym awaye empty. Moreover/ he sent the thyrde Also/ And hym they wounded/ and cast hym out. Then sayde the lorde off the vyneyarde: what shall I do? I wyll sende my deare sonne/ hym peradventure they wyll reverence/ whē they se hym.

When the fermers sawe hym/ they thought themselves/ sayinge: this is the heyre/ come lett vs kyll hym/ that the enherytaunce maye be ours. And they cast hym out of the vyneyarde/ and kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them? He wyll come and destroye those fermers/ and will lett out his vyneyarde to other. When they herde that/ they sayde: God forbid.

He beheldē and sayd: what meaneth then that is written: The stone that the bylders refused/ is made the heed corner stone? whosoever stomble at that stone/ shalbe brused: but on whōsoever it faul/ it wyll alto breake hym All the hye prestes and the scrybes/ the same howre went about to laye hondes on him/ but they fered the people. For they perceaved that he ha

spoken this similitude agaynst them.

And they watched him/ and sent forth spies/ whych shulde fayne them selves perfecte/ to take hym in hys wordes/ and to delyure hym vnto the power/ and auctorite off the presydent. And they axed hym sayinge: Master/ we knowe that thou sayest/ and teachest ryght/ nether considerest thou eny mānes degre/ but teachest the waye of god truely. Ys it laufull for vs to geve Cesar tribute/ or noo? He perceaved their craftynes/ and sayde vnto them: Why tempt ye me? Shewe me a peny. Whoose ymage and superscripcion hath it? They answered and sayd: Cesars. And he sayde vnto them: Geve then vnto Cesar/ that which belondeth vnto Cesar: And to God/ that whych pertayneth to God. And they coulde nott reprove his sayinge before the people. And they marvayled at his answer/ and held̄e their peace.

Then cam to hym certayne off the Saduces which denye that there is eny resurreccion. And they axed hym sayīge: Master Moses wrote vns to vs/ if eny mānes brother dye havinge a wyfe/ And the same dye wyth out issue: that then hys brother shulde take his wyfe/ and rayse vp sede vnto hys brother. There were seven brethrē/ and the fyrst toke a wyfe/ and died with out children. And the seconde toke the wyfe/ and he dyed childlesse. And the thyrde toke her/ and in lyke wyse the residue off the seven/ And left noo children behynde them/ and dyed. Last of all the womā dyed also. Nowe at the resurrecciō whose wyfe of thē shall she be? for vij had her to wyfe

Jesus answered and sayd vnto the: The chyldren off this worlde mary wyves / and are maryed / but they which shalbe worthy of that worlde / and of the resurreccion from deeth / nether mary wyves / nether are maryed / nor yet cā dye eny moare. For they are equall vnto the angels: and are the sonnes of god / in as moche as they are the chyldren off the resurreccion. And that the deed shall ryse agayne / evē Moses signified besydes the busshe / when he sayde: the lorde god of Abraham / and the god off Jsaac / and the god of Jacob. For he is not the god off the deed / but off them whych live. For all live in hym. Certayne off the pharises answered and sayd: Master / thou hast wele sayde. And after that durst they not axe hym eny question at all.

Then sayd he vnto them: howe saye they that Christ ys Davidis sonne? And David hym silfe sayth in the boke off the psalmes: The lorde sayde vnto my lorde / Sytt on my ryght honde / tyll I make thyne enemys thy fote stole. Davyd then called hym lorde: howe ys he also hys sonne.

Then in the audience off all the people / he sayde vnto his disciples / beware off the scrybes / whych desyre to goo in longe clothynge: and love gretyngis in the marketis / and the hyest seates in the sinagogis / and chefe roumes at feastes / which devoure widdowes houses / and praye longe vnder a coloure: The same shall receave greater damnacion.

The.xxj. Chapter.

AS he behelde/he sawe the ryche men/howe they cast in their offeringes into the tresury. He sawe also a certayne powre widdowe/which cast ithydre two mytes. And he said: of a trueth I saye vnto you/this powre widdowe hath putt in moare thē they all. For they all have of their superfluyte added vnto the offerynge off God: But she/of her penury/hath cast in all the substaunce that she hadde.

As some spake of the tēple/howe it was garnesshed with goodly stones/and iewels/he sayde. The dayes wyll come/when off these thynges which ye se/shall nott be lefte stone apon stone/that shall nott be throwen doune. And they axed hym/sayinge: Master when shall these thynges be. And what signes will there be/when suche thynges shall come to passe.

And he sayd: Take hede/that ye be not deceavved. For many will come in my name/saying of thē selves/I am he. And the tyme draweth neare. Foloweye nott them therfore. Butt when ye heare of warre/and dissenciō: be not afrayd/for these thynges must fyrst come: butt the ende foloweth not by and by. Then sayd he vnto thē: Nacion shall ryse agaynst nacion/and kyngdō agaynst kingdom. And greate erthquakes shalbe in all quarters/and honger/and pestilence/ād fearfull thīgs. And greate signes shall there be from heven.

But before all these/they shall laye their hōdes on you/and persecute you/delyverynge you vppe/to the synagoges/and into preson/and bringe you before kynges/And rulers for my

names sake. And this shall chaunche you ffor a testimoniall. Lett it sticke therfore faste in youre hertes / nott once to stody before / whatt ye shall answere for youre selves: For I will geve you a mouth and wysdom / were agaynste / all youre adversarys shall not be able to speake nor resist Ye and ye shalbe betrayed of youre fathers and mothers / and of youre brethrē / and kynsmē / ād lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of youre heed perisse. with youre pacience / possesse youre soules.

And when ye se Jerusalem beseged with an hoste / then vnderstonde / that the desolacion of the same is nye. Then lett them which are in iewry flye to the mountaynes. And let them which are in the myddes off hit / departe oute. And let not them that are in other countreis / enter there in. For these be the dayes of vengeaūce / to fulfill all that are written. Butt wo be to them that be with chylde: and to them that geve sucke in those dayes / for there shalbe greate trouble in the lond: ād wrathe over all this people. And they shall fal on the edge of the swearde. And they shalbe leed captiue in to all nacions / And Jerusalē shalbe trooden vnder fote off the gentyls / vntyll the tyme of the gentyls be fulfilled.

And there shalbe signes / in the sunne / and in the mone / and in the starres: and in the erth the people shalbe in soche perplexite / that they shall not tell which waye to turne them selves. The see ād the waves shall roore / and mēnes hertes shall

fayle them for feare/ and for lokynge after thoos
se thigs which shall come on the erth. For the pos
wers of heven shall move. And then shall they
se the sonne of man come in a clowde with pows
er and greate glory. When these thyngs begyn
to come to passe: then loke vppe / and lifte vppe
youre heddes / for youre redēcion draw with neye.
And he shewed them a similitude: beholde the
fygge tree / and all other trers / when they shute
forth their buddes / ye sē knowe of youre aws
ne selves that sōmer is then neye att hond. Soo
lyke wyse ye (whē ye se these thyngs come to pas
se) vnderstonde / that the kyngdō of god is neye.
Verely I saie vnto you: this generaciō shall not
passe / tyll all befulfilled. Heven and erth shall
passe: but my wordes shall not passe.
Take hede to youre selves / lest youre hertes
be overcome / with surfettynge ād dronkennes /
ād cares of this worlde: ād that / that daye come
on you vnwares. For as a snare shall hit come ō
all them that sit on the face of the erthe. Watche
therfore continually ād praye / that ye maye scas
pe all this that shal come. And that ye maye stōs
de before the sonne of man.
In the daye tyme taught he in the temple / ād
at nyght / he went out / and had abydynge in the
mount olivete. And all the people cam in the
mornynge to hym into the temple / for to heare
hym.

The. xvij. Chapter.

The feaste off swete breed drue nye whych is
called ester / and the hye prestes / and scrys

bes sought howe to kyll Jesus / but they feared the people. Thē entred Satā ito Judas / whose syr name was iscariot (which was of the nombr of the twelve) and he went his waye / and cōmened with the hye prestes and officers / how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented / and sought oportunite to betraye hym vnto them / when the people were awaye.

Then cam that daye of swete breed / when offe necessite the esterlambe muste be offered. And he sent Peter / and Jhon seiynge: Goo and prepare vs the ester lambe / that we maye eate. They sayde to hym: Where wilt thou / that we prepare? And he sayde vnto them. Beholde as ye enter into the cite / there shall a man mete you bearynge a pitcher off water / hym folowe into the same housse that he entreth in / and ye shall saye vnto the goode man off the housse / The master sayeth: Where is the gest chamber / where I shall eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They went and founde / as he had sayde vnto them: and made redy the ester lambe.

And when the houre cam / he sate doune and the twelve Apostles with hym. And he sayde vnto them: I have inwardly desyred / to eate this is ester lambe with you before that y suffre. For I saye vnto you: hence forthe / I will nott eate of it eny moore / vntill itt be fulfilled in the kygdom of God. And he toke the cuppe / and gave thankes / and sayde: Receave this / and devyde itt a

monge you. For I saye vnto you: I will not dr=
ynke of the frute of the vyne/ vntill the kyngdom
of God be come.

And he toke breed/ and gave thankes/ and
brake itt/ and gave it vnto them/ sayinge: Thys
is my body which is geven for you/ Thys do in
the remembraunce of me. Lykewyse also/ wh=
en they had supped/ he toke the cuppe sayinge:
This is the cuppe/ the newe testamentt/ in my
bloud/ which shall for you be shedde.

Yet beholde/ the honde off hym that betray=
eth me/ is with me on the table. And the sonne
of man goeth as hit is appoynted: But wo be to
that man by whom he is betrayed. And they be=
gan to enquyre amonge them selves/ which off
them it shulde be/ that shulde do that.

And there was a stryfe amonge them/ which
of them shulde seme greatest. And he sayde vnto
them: The kynges of the gentyls raigne over thē
And they that beare rule over them/ are called
gracious lordes. But ye shall nott be so. But
he that is greatest amonge you/ shalbe as the
yongest: And he that is chefe/ shalbe as minist=
er. For whether is greater/ he that sitteth at me=
te: or he that serveth? is not he that sitteth at
meate: And I am amonge you/ as he that minis=
treth. Ye are which have bidden with me in my
temptacions. And I apoynt vnto you a kyngs
dom/ as my father hath apoynted to me. that
ye maye etate/ ād drynke at my table in my kyn=
dome/ and sit on seates/ and iudge the twelve
tribes of israell.

And the lorde sayde: Simon/ Simon/ behol=

de Satan hath desired you/to sifte you/as it wer
re wheate: Butt I have prayed for the that thy
fayth fayle nott. And when thou arte cõverted/
strengthe thy brethren. And he sayd vnto hym:
Lorde/ I am redy to goo with the into preson/
and to deth. And he sayde: I tell the Peter/ the
cocke shall nott crowe this daye/ till thou have
thryse denyed that thou knewest me.

And he sayde vnto thẽ: when I sent you with
out wallett/ãd scrippe/ãd shoues/ lacked ye eny
thynge? And they sayd/ nothynge. And he sayde
to them: But nowe he that hath a wallet let him
take itt/ and lykewyse his scrippe. And he that
hath noo swearde/ let hym sell his coote and bye
won. I saye vnto you that yet/ that which is wr
iten must be performed in me (Even with the
wicked was he nombred) for those thyngs whi
ch are written of me have and ende. And they sa
yd: Lorde/ beholde here are two swordes: And
he sayde vnto them: it is ynough.

And he came out/ and wẽt as he was wonte to
mounte olivete. And his disciples folowed hym
And when he came to the place/ he sayde to them
Prave lest ye fall into temptacion.

And he gate hym silfe from them/ about a
stones cast/ and kneled doune/ and prayed/ sa
yinge: Father if thou wilt/ withdrawe this cup
pe from me. Nevertheless/ nott my wyll/ But
thyne be fulfilled. And there apered an ange
vnto hym from heven/ confortynge hym/ An
he was in agony/ and prayed somwhat longer
And hys sweate was lyke droppes of bloud/ tr
cklynge doune to the grounde. And he rose vp

from prayer / and cam to his disciples / and founde them slepynge for sorowe / and he sayde vnto them: Why slepe ye? Ryse / and praye lest ye fall into temptacion.

Whyll he yet spake: beholde / there cam a company / and he that was called Judas / one off the twelve / went before them / and preased neye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow / they sayde vnto hym / Lorde / shall we smyte with a swearde. And one off them smote a servaunt off hym which was the chefe preste of all / and smote off his righte eare. Jesus answered ād sayde: Soffre yethus farre forthe. And he touched his eare / and healed hym.

Jesus sayde vnto the hye prestes and rulers off the temple ād the senyours which were come to hym. Be ye come outt / as vnto a thefe with sweardes and staves? When I was dayly with you in the temple / ye stretched not forth hondes agaynst me. Butt this is even youre very houre / and the power off darknes. Then toke they hym / and ledde hym / and brought hym to the hye prestes housse. And Peter folowed a farre off.

When they had kyndled a fyre in the myddes ofthe palys / and were sett doune to gedder / Peter also sate doune amonge them. And won off the wenches / as he sate / beholde him by the light and sett goode eyesight on hym / and sayde: This same was also with hym. Then he denyed hym

sayinge: Woman I knowe hym nott. And after a lytell whyle / another sawe hym and sayde: Thou arte also off them. And Peter sayd: Mā I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this felowe was with hym / for he is off galile. Peter sayde: Man I woote nott what thou sayest. And immediatly whill he yett spake / the cocke crewe. And the lorde tourned backe and lokked apon Peter. And Peter remembred the wordes off the lorde / howe he sayde vnto hym / before the cocke crowe thou shalt denye me thryse. And Peter went out / and wepte bitterly.

And the men that stode about Jesus / mocked hym / and smoote hym / and blyndfolded hym / and smoote his face. And axed hym sayinge. Arede who it is that smoote the? And many other thynges despytfully sayde they agaynst hym.

And as sone as it was daye / the seniours off the people / and the hy prestes and scrybes / cam togedder and ledde hym into their counsell sayinge: Arte thou very Christ? tell vs. And he sayde vnto them: if I shall tell you / ye woll not beleve. And if also I axe you / ye will nott answere me. Nether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all: Arte thou thē the sonne of God? He sayd: Ye saye that I am. Thē sayde they: What nede we eny further witsnes? We oure selves have herde off his awne mouthe.

The. xxiij. Chapter.

AND the whole multitude of them aroſe/ād ledde hym vnto Pilate. And they began to accuſe hym ſayinge: We have founde this folowe/pervertynge the people/and forbiddynge to paye tribute to Ceſar: And ſayeth that he is Chriſt a kynge. And Pilate apposed hī ſaynge: Arte thou the kynge of the iewes? He answered hī/ and sayde thou ſayeſt. Then sayde Pilate to the hye prestes/and to the people: I fynde noo faute in this mā. And they were the moore fearce/ſayinge: He mooveth the people teachynge thoroos out all iewry/and began at galile/even to this place.

When Pilate herde mencion off galile/he axed whether the man were off galile. And as ſone as he knewe that he was of Herodes iuriſdiccion/he ſent hym to Herode/which was at that tyme in Jeruſalem alſoo. When Herode ſawe Jeſus/he was merveliouſly gladde. For he was deſyrous to ſe hym off a longe ſeaſon/be cauſe he had heard many thyngs of hym/and trouſted to have ſene ſome myracle done by hym. Then queſtenned he with hym of many thyngs: But he answered hym not won worde. The hye prestes and ſcrybes/ſtode forthe and accuſed hym ſtraitly. And herod/with his men off warre/deſpyſed hym/and mocked hym/And arayed hym in whyte/and ſent hym agayne to Pilate. And the ſame daye Pilate/and Herod were made frendes togedder. For before/they were at variaunce.

Pilate called to gedder the hye prestes/ād rus
lers/ and the people/ and sayde vnto them: Ye
have brought this man vnto me/ as wō that pes
verted the people. And loo I examined hym bes
fore you/ and founde noo faute in this man/ off
those thingꝭ where of ye accuse hym. No noꝛ yett
Herode. Foꝛ I sent you to hī; and lo noo thynge
worthy of deeth is done to hī. I will therfoꝛe chs
asten hym ād lett hym loosse. Foꝛ off necessite/ he
must have lett one loosse vnto them at that feast.

And all the people cryed at once/ saynge: aws
aye with hī/ and delivꝛe to vs Barrabas. (whs
ich foꝛ insurrecciō made in the cite/ ād moꝛther/
was cast īto preson) Pilate spake agayne to thē
willynge to lett Jesus losse. And they cryed/ sas
yinge; Crucify hym/ Crucify hym. He sayde vns
to them the thyrde tyme; What harme hath he
done? I fynde noo cause off deeth in hym. I will
therfoꝛe chasten hym/ ād lett hym goo losse. And
they cryed with loude voyce/ and requyred that
he myght be crucifyed. And the cryinge off the
hye prestes prevayled.

And Pilate gave sentence that it shulde be as
they requyred/ ād lett losse vnto them/ hym that
foꝛ insurrecciō/ and moꝛther was cast into pres
son/ whom they desyred: And delyvered Jesus
to do with hym what they wolde. And as they
ledde hym awaye/ they chaught won Simon of
sirene/ cōmynge out of the felde: And on hym las
yde they the crosse to beare it after Jesus.

There folowed hym a greate company of peos
ple/ and of wemen/ which wemen bewayled/ ād
lamented hym. Jesus turned backe vnto them

and sayde: Doughters of Jerusalem/ wepe not for me: but wepe for youre selves/ and for youre children. For marke/ the dayes will come/ when men shall saye: happy are the baren and the wombes that never bare/ and the pappes which never gave sucke. Then shall they begyn to saye to the mountaynes: fall on vs. and to the hilles cover vs. For yf they do this to a grene tree: what shalbe done/ to the drye?

There were two evyll doers ledde with hym to be slayne. And whē they wer come to the place/ which is called calvary/ there they crucifyed hym/ and the evyll doars/ one on the right honde/ and the other on the lefte honde. Then sayde Jesus: Father forgeve them/ for they woot not what they do. And they parted his raymēt/ and cast lottes. And the people stode and behelde.

And the rulers mocked hym with thē saying: He holpe other men/ lett hym helpe hym silfe yf he be Christ the chosen of God. The soudiers also mocked hym/ and cam ād gave hym veneger and sayde: yf thou be that kynge off the iewes/ save thy silfe. His superscripcion was written over hī/ in greke/ latin/ and ebrue letters: This is the kynge off the iewes.

The one off the malefactours which hanged/ rayled ō hym/ sayinge: Yf thou be Christ save thy silfe and vs. The other answered and rebuked hym sayinge: Nether fearest thou god be cause thou arte in the same damnacion? We are righteously punnesshed/ for we receave accordynge to oure dedes: Butt this man hath done no thynge amysse. And he sayde vnto Jesus:

Lorde remember me when thou commest into thy kyngdom. And Jesus sayde vnto hym: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darcknes over all the londe/ vntyll the nynth houre/ād the sonne was darckened. And the vayle of the tēple rent even thorow the mydes. And Jesus cryed with a greate voyce and sayd: Father/ into thy hondes I commende my sprete. And when he thus had sayd/ he gave vp the goost. When the Centurion sawe/ what had happened/ he glorified god sayinge: Of a surtie this man was perfecte. And all the people that cam to gedder to that sight/ beholdynge the thīgs which were done: smoote their brestes/ ād returned home. All hys acquayntaūce stode afarre of/ and the wemen/ which folowed hym from galile. beholdynge these thynges.

And beholde there was a mā named Joseph a senatour/ which was a goode man and a iuste He did nott consent to their counsell and dede/ which was of Aramathia/ a cite off the iewes. Which same also/ wayted for the kyngdom off god. he wēt vnto Pylate/ and begged the boddy of Jesus. And toke it doune/ and wrapped it in a lynnen clooth/ and layed it in an heawē toumbe/ wherin was never man before layed. And that daye was the saboth even/ And the saboth drue on. The wemen that folowed after whych cam with hym from galile/ behelde the sepulcre and howe hys body was layed. And returned/ and prepared swete odoures/ and oyntments/

And the saboth daye they rested/ accordynge to the commaundement.

The.xxiiij.Chapter.

ON the morowe after the saboth/erly in the morynge/they cam vnto the toumbe and brought the odours whych they had prepared/ and other wemen wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened/ as they were amased ther at:loo two men stode by them/ in shynynge vestures. As they were a fraide/and bowed dous ne their faces to the erth:they sayd to them:why seke ye the livynge amonge the deed? He is nott here:but is rysen. Remember howe he spake vnto you/when he was yett with you in galile/ sayinge:that the sonne off man must be delives red into the hondes off synfull men/ and be crus ified/and the thyrde daye ryse agayne. And they remembred his wordes/ ād returned from the sepulcre/and tolde all these thyngs vnto the leven/ and to all other. Hytt was Mary mags alen and Joanna/ and Mary Jacoby/ And ther that were with them / whych tolde these thyngs vnto the Apostles/and their wordes ses med vnto them fayned thyngs/nether beleved they them. Then arose Peter and ran vnto the sepulcre/ and stouped in/ And sawe the lyns en cloothes layde by them sylfe. And departed wondrynge in hym sylfe att thatt whych hadd happened.

And beholde/two of them wētthat same das

ye to a toune/ whych was from Jerusalē about
thre scoore forlōgs/ called Emaus. and they tal-
ked togedder of all things which had happened/
And it chaunsed/ as they cōmened togedder/ ād
reasoned/ that Jesus hym silfe drue neare/ and
went with them. But their eyes were holden/
that they coulde nott knowe hym. And he sayde
vnto them: What maner of cōmunicacions are
these that ye have one to another as ye walke/
and are sadde. And the one off them named Cle-
ophas/ answered/ ād sayd vnto hym: Arte thou
only a straunger in Jerusalem/ and haste nott
knowen the things which have chaunsed therin
in these daves? To whō he sayd: what thynges?
And they sayd vnto hym: of Jesus of Nazareth
which was a prophet/ myghty in dede/ ād wor-
de/ before God/ ād all the people. And howe the
hye prestes/ ād oure ruelers delivered hym to be
condempned to deeth: and have crucified hym.
we trusted that it shulde have bene he that shul-
de have delivered Jsrahell. And as touchyng
all these thyngs/ to daye is even the thyrd daye
that they were done.

Ye and certayne wemen also of oure compa-
ny made vs astonyed/ whych came erly vnto the
sepulcre/ and founde nott his boddy. And can
sayinge/ that they had sene visions off angels
which sayde that he was alive. And certayne o
them which were with vs/ wēt their waye to th
sepulcre/ and founde ytt even soo as the weme
had sayde: but hym they sawe nott.

And he sayde vnto them: O foles/ and slow
of herte to beleve all that the prophets have spo

ſe. Ought not Christ to have ſuffered theſe thi-
ges / and to enter into his glory? And he begā at
Moses / ād at all the prophetſ / and interpreted
vnto them / in all ſcriptures which were written
of him. And they drue neye vnto the toune which
they went to. And he made / as though he wolde
have gone further. And constrayned hym / ſaye-
inge: Abyde with vs for it draweth tawardſ nyg-
ght / and the daye is farre passed. And he went ī
to tary with them.

And it cam to passe as he ſate att meate wyth
them / he toke breed and blessed yt / and brake ytt
and gave it vnto thē. And their eyes were opens
ned. And they knewe hym. And he vanniſſhed
out of their ſyght / and they ſayde bitwene them
ſelves: did not oure hertſ burne wyth in vs / whs
yll he talked with vs by the waye / and openned
to vs the ſcriptures? And they roose vp the ſa-
me houre / and returned agayne to Jeruſalem /
and they founde the eleven gaddered to gedder /
and them that were wyth them / ſayinge: The
lorde is risen in dede / ād hath apered to Simō.
and they tolde what was done in the waye / and
howe they knewe hym / by the breakynge off
breed.

As they thus ſpake / Jeſus hym ſilfe ſtode in
the myddes of them / and ſayde vnto them: peace
be with you. And they were abaſſhed / ād afra-
yde / ſuppoſinge that they had ſene a ſprete. And
he ſayde vnto thē: Why are ye troubled? ād why
do thoughtes arvſe i youre hertes? Beholde my
hondes and my fete. For it ys even I my ſylfe.
handle me and ſe. For ſpretſ have nott fleſſhe

and bones/ as ye seme have. And when he had thus spoken/ he shewed thē his hondes/ and his fete. And whyll they yett boleved nott for ioye/ and wondred/ he sayde vnto them: Have ye here eny meate? and they gave hym a pece of a brosuled fisshe/ ād of an hony combe. And he tokeit/ and ate it before them.

And he sayde vnto thē: These are the wordes/ which I spake vnto you/ whill I was yett with you: that all must be fulfilled which were writtē of me in the lawe of Moses/ ād in the prophetes/ and in the psalmes. Then openned he their wyttes/ that they myght vnderstond the scriptures/ and sayde vnto them: Thus ys yt written/ and thus it behoved Christ to suffre/ ād to ryse agayne from deeth the thyrde daye. And that repentaunce/ and remission of synnes/ shulde be preached in his name amonge all nacions. And the begynnynge must be at Jerusalem. And ye are witnesses of these thyngs. And beholde/ I wyll sende the promes of my father apon you. Butt tary ye in the cite of Jerusalen/ vntill ye be endewed with power from an hye.

And he ledde them out into Bethany/ and lifte vp hys hondes/ and blest them. And it cā to pasſe/ as he blessed them/ he departed from thē/ ād was caryed vp in to hevē. And they worshipped hym/ and returned to Jerusalem with greate ioye. And were continually in the temple/ prayſynge/ and laudinge God.

Here endeth the Gospell off Sanct Luke.

The Gospell off Sancte Jhon.

The fyrst Chapter.

IN the begynnynge was that worde/ ād that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it/ and with out it/ was made noo thīge/ that made was. In it was lyfe/ And lyfe was the light of mē/ And the light shyneth ī darcknes/ ād darcknes cōprehēded it not.

There was a mā sent from god/ whose name was Jhon. The same cā as a witnes/ to beare witnes of the light/ that all men through hī myght beleve. He was nott that light: but to beare witnes of the light. That was a true light/ which lighteneth all men that come īto the worlde. He was in the worlde/ ād the worlde by hī was made: and the worlde knewe hym not.

He cā īto his awne/ ād his receaved hī not. vnto as meny as receaved hī/ gave he power to be the sōnes of god: ī that they beleved ō his name: which were borne not of blonde nor of the will of the flesshe/ nor yet of the will of men: but of god.

And that worde was made flesshe/ and dwelt amonge vs/ and we sawe the glory off yt/ as the glory off the only begotten sonne off the father/

which worde was full of grace/and verite.
Jhon bare witnes offhym sayinge: Thys is
he of whome Jspake/ he that cōmeth after me/
was before me be cause he was yer thē J. And
of his fulnes have all we receaved/even favour
for favour. For the lawe was geven by Moses/
but favour and verite cam by Jesus Christ. No
man sawe god at eny tyme. The only begotten
sonne/which is in the fathers bosum/ hath decs
lared hym.

And this is the recorde off Jhon/ When the
Iewes sent prestes/ and levites from Jerusalē/
to axe hym/ what arte thou? And he confessed/
and denyed nott/ and sayde playnly: J am nott
Christ. And they axed hym: what thē? arte thou
Helias? And he sayde: J am nott. Arte thou a
prophet? And he answered noo. Then sayd they
vnto hym: what arte thou? That we maye geve
an answer to them that sēt vs? what sayest thou
of thy silfe? He sayde: J am the voyce of a cryar
in the wildernes/ make straycht the waye of the
lorde/ as sayde the prophet Esayas.

And they which were sent/ wer off the phari-
ses. And they axed hym: and sayde vnto hī: why
baptisest thou then/ yf thou be nott Christ/ nor
Helias/ nether a prophet? Jhon answered thē
sayinge: J baptise with water: butt one is come
amonge you/ whom ye knowe nott: he it is that
cōmeth after me/ whiche was before me/ whose
shoue latchet/ J am nor worthy to vnlose. These
thyngs were done in Bethabara beyonde Jor-
dan/ where Jhon did baptise.

The nexte daye/ Jhon sawe Jesus commyg

vnto hym/and sayde: beholde the lambe of god/ whych taketh awaye the synne off the worlde. This is he of whom I sayde: After me cõmeth a man/which was before me. For he was yer thẽ I/and I knew hym nott: burt that he shuld be declared to Israhell/therfore cam I baptisyng gewith water.

And Jhon bare recorde/sayinge: I sawe the sprete descende from hevẽ/lyke vnto a dove/ãd it abode apon hym/and I knewe hym not: but he that sent me to baptyse in water/sayde vnto me: Apon whom thou shalt se the sprete descende/and tary styll on hym/the same is he whych baptiseth wyth the holy goost. And I sawe yt/ and have borne recorde/that thys ys the sonne off God.

The nert daye after Jhon stode agayne/and two off hys disciples/and he behelde Jesus as he walked by/and sayde: beholde the lambe off God. And the two disciples herde hym speake/ and they folowed Jesus. Jesus turned about/ and sawe them folowe/And sayde vnto them: what seke ye? They sayde vnto hym: Rabi (which is to say be interpretacion/Master) where dwellest thou? He sayde vnto them: come and se. They cam and sawe where he dwelt: and abode with hym that daye. For it was about the tenthe houre.

Won off the two whych herde Jhon speake/ and folowed Jesus/was Andrew Simon Peters brother. The same founde hys brother Simon fyrst/and sayde vnto hym: we have founde Messias/whych ys be interpretacion annos

unted: And brought hym to Jesus. And Jesus beheldе hym and sayde: Thou arte Simon the sonne off Jonas / Thou shalt be called Cephas: which is hy interpretacion a stone.

The daye folowynge Jesus wolde goo into Galile / and founde Philip / and sayde vnto hym: folowe me. Philip was of Betsaida the cite of Andrew and Peter. Philip foūde Nathanael / and sayde vnto hym: We have foūde hym off whom Moses wrote in the lawe / and the prophetes: Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym: Can there eny goode thynge come out off Nazareth? Philip sayde to hym: Come and se.

Jesus sawe Nathanael commynge to hym / and sayde of hym: Beholde a right hisrahelite / in whom is no gyle. Nathanael sayd vnto hym: From whence knewest thou me? Jesus answered and sayde vnto hym: Before that Philip called the / when thou wast vnder the fygge tree / I sawe the. Nathanael answered and sayde vnto hym: Rabi / thou arte the sonne off God / Thou arte the kynge of Israhel. Jesus answered and sayd vnto hym: Be cause I sayde vnto the / I sawe the vnder the fygge tree / thou beleveste. Thou shalt se greater thynges then these. And he sayde vnto hym: Verely / verely / I saye vnto you: hereafter / shall ye se heven open / and the angels of God ascendynge / and descendynge over the sonne off man.

The Seconde Chapter.

AND the thryde daye / was there a mariage in Cana a citie of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And whē the wyne fayled / Jesus mother sayde vnto hym: they have no wyne. Jesus sayde vnto her: woman / what have I to do with the? myne houre is not yett come. His mother sayde vnto the ministers: whatsoever he sayeth vnto you / do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the iewes / contaynynge two or thre fyrkyns a pece.

Jesus sayde vnto them: Fyll the water pottes with water / and they fylled them vp to the harde brym. And he sayde vnto them: Drawe outt nowe / and beare vnto the governer of the feaste And they bare itt. When the ruler off the feast had tasted the water that was turned vnto wyne / nother knewe whence it was (Butt the mynisters which drue the water knew) He called the brydegrome / and sayde vnto hym: All men att the begynnynge / sett forth goode wyne / And when men be dronke / then thatt which is worsse: Butt thou hast kept backe the goode wyne hetherto.

Thys begynnynge off myracles did Jesus in Cana of Galile / and shewed his glory / and his disciples beleved on hym. After thatt descended he in to Capernaum / and hys mother / and hys brethren / and his disciples: But continued not longe there.

And the iewes ester was even at honde / And Jesus went vp to Jerusalem / and founde in the

temple thoſe that ſolde oxen and ſhepe / and doves / and chaungers of money ſyttynge. And he made a ſcourge off ſmale cordes / and drave the all out off the temple / bothe ſhepe and oxen / and powred doune the changers money / and overthrue their tables. And ſayde vnto them that ſolde doves: Have theſe thyngs hence / and make nott my fathers houſſe / an houſſe off marchandyſe. Hys diſciples remembred / howe that yt was written / The zele of thyne houſſe / hath even eaten me.

Then answered the iewes and ſayde vnto hi: what tokē ſheweſt thou vnto vs / ſeynge that thou doſt theſe thyngs? Jeſus answered / and ſaid vnto them: deſtroye this temple / and in thre dayes I will rayſe it vppe agayne. Then ſayde the iewes: In xlvj. yeares this temple was bilt: and wylt thou rayſe it vppe in thre dayes? Butt he ſpake of the temple off hys boddy. As ſone therfore as he was ryſē from deeth agayne / his diſciples remembred that he thus ſayde vnto thē / And they beleved the ſcripture / and the wordes whych Jeſus had ſayde.

Whē he was at Jeruſalem / at eſter in the feaſte / many beleved on his name: whē they ſawe the ſignes which he did: but Jeſus put nott hymſilfe in their hondes / be cauſe he knewe all men / and neded nott / that eny man ſhulde teſtify off man. For he knewe what was in man.

The. iij. Chapter

There was a man off the phariſes named Nicodemus a ruler amonge the iewes. He

cam to Jesus be nyght/ and sayde vnto hī: Master/ we knowe that thou arte/ a teacher whyche arte come from god. For no man coulde do suche miracles as thou doest/ except God were wyth hym: Jesus answered/ and sayde vnto hym: Verely verely I saye vnto the: except that a man be boren a newe/ he cannot se the kingdō of god. Nicodemus sayde vnto hym: howe can a man be boren/ when he is olde? can he enter into hys moders body and be boren agayne? Jesus answered: verely/ verely I saye vnto the: except that a man be borē of water/ ād of the sprete/ he cannot enter into the kyngdom of god. That whych is boren of the flesshe/ is flesshe. And that which is boren of the sprete/ is sprete. Marvayle nott that I sayd to the/ ye must be boren a newe. The wynde bloweth where he listeth/ and thou heares rest his sounde: butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is boren of the sprete.

Nicodemus answered and sayde vnto hī: howe can these thyngs be? Jesus answered and sayde vnto hym: Arte thou a master in Israhell/ and knowest nott these thyngs? Verely verely/ I saye vnto the/ we speake that we knowe/ and testify that we have sene: And ye receave not oure witnes. Yff I have tolde you erthely thyngs and ye have not beleved: howe shulde ye beleve if I shall tell you of hevenly thyngs?

And noo man hath ascended vppe to heven/ butt he that cam doune from heven/ that ys to saye the sonne of man/ which is in heven.

And as Moses lifte vppe the serpent in wyld

dernes/ even soo must the sonne off man be lifte vppe/ that noo man which beleveth in hym pers isshe: but have eternall lyfe.

God soo loved the worlde/ that he gave his ō ly sonne for the entent/ that none that beleve in hym/ shulde perisshe: Butt shulde have everlas stynge lyfe. For God sent not his sonne into the worlde/ to condempne the worlde: But that the worlde through hī/ mynght be saved. He that beleveth on hym shall not be condempned. But he that beleveth nott/ is condempned all redy/ be cause he beleveth nott in the name off the ons ly sonne off God. And this is the condempnacis on: Light is come into the worlde/ and the men have loved darcknes more then light/ be cause their dedes were evyll. For every man that e vyll doeth/ hateth the light: nether commeth to light/ lest his dedes shulde be reproved. Butt he that doth the trueth/ cōmeth to the light/ that his dedes myght be knowē/ howe that they are wroght in God.

After that cā Jesus and his disciples into the iewes londe/ ād there abode with them and bas ptised/ and Jhon also baptised in Enon besydes Salim/ be cause there was moche water there/ and they cam/ ād were baptised. For Jhon was not yet cast into preson.

There a rose a question bitwene Jhons disci ples and the iewes a bout purifiynge. And they cam vnto Jhon/ and sayde vnto hym: Master/ beholde he that was with the beyonde iordā/ to whom thou bareste witnes/ baptyseth/ ād all mē come to hym. Jhon answered/ and sayde: A mā

cã receave nothynge at all except it be gevẽ hym from heven. Ye youre selves are witnesses/ how we that I sayde: I am nott Christ: butt am sent before hym. He that hath the bryde is the brydegrome: But the frende off the brydegrome which stondeth by and heareth hym/ reioyseth greately of the brydgromes voyce. Therfore this my ioye is fulfilled. He must increace: ãd I must decreace.

He that commeth from an hye is above all: he that is off the erth is of the erth/ ãd speaketh off the erth. He that commeth from heven/ is above all: And testifyeth that he hath sene/ and herde: ãd his testimony noo mã receaveth. Whosoever receavith his witnes/ the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott the sprete by measure. The father loveth the sonne/ and hath geven all thynges into his honde. He that beleveth on the sonne/ hath everlastyng lyfe. And he that beloveth nott the sonne/ shall nott se lyfe: but the wrathe of God bydeth on hym.

The. iiij. Chapter.

AS sone as the lorde had knoweledge/ howe that it was come to the eares off the pharises/ that Jesus made and baptised moo disciples then Jhon (thought that Jesus hym silfe baptised not: butt his disciples) he lefte iewry/ and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Thẽ cam he to a cite of Samaria called Sichar

besydes the possessiõ that Jacob gave to his sõne Joseph/ and there was Jacobs well. Jesus then wexied in his iorney / sate thus on the well.

Hit was about the sixte houre: There cam a woman of Samaria to drawe water. Jesus sayde vnto her: Geve me drynke (for his disciples wer gone awaye vnto the toune to beye meate) The woman off Samaria sayde vnto hym: how is itt / thatt thou beinge a iewe axest drynke of me/which am a Samaritaner? (for the iewes medle not with the Samaritans) Jesus answered and sayde vnto her: if thou knewest the gyfte of God/and who it is / that sayeth to the geve me drynke: thou woldest have axed of hym/and he wolde have geven the water aflyfe. The woman sayde vnto hym: Syr thou hast noo thynge to drawe it with all / and the well is depe: from whene then hast thou that water off lyfe? Arte thou gretter then oure father Jacob/ which gave vs this well/ and he hym silfe dranke there of and his chyldren and his cattell?

Jesus answered and sayde vnto her: whosoever drynketh of this water/ shall thurst agayne: But whosoever shall drynke of the water hat I shall geve hym/ shall never be moare a thyrst: But the water that I shall geve hym / shalbe in hym a well of water spryngynge vp into everlastynge lyfe. The woman sayde vnto hym: Syr geve me of that water/ that I thyrst not/ nether come hedder to drawe. Jesus sayde vnto her: Go and call thy husband/ and come hydder. The woman answered and sayde vnto hym: I have no husband. Jesus sayde to her: Thou hast well

sayd/ I have no husbande. For thou hast had five husbandes/ and he whom thou nowe hast/ is not thy housband. That saydest thou truely.

The woman sayde vnto hym: Syr I perceave that thou arte a prophet. Oure fathers worshipped in this mountayne: and ye saye that in Jerusalem is the place where men ought to prave. Jesus sayde vnto her: woman trust me/ The houre cometh/ when ye shall nether in this mountayne/ nor yet att Jerusalem/ worshippe the father. ye worshippe ye wot neare what/ we knowe what we worshippe. For salvacion commeth of the iewes. But the houre cōmeth/ and nowe is/ when the true worshippers shall worshippe the father in sprete/ and in verite. For verily suche the father requyreth to worshippe hym. God is a sprete/ and they that worshippe hym/ must honoure hym/ in sprete and verite.

The woman sayde vnto hym: I wot well Messias shall come/ which is called Christ. When he is once come/ he will tell vs all thyngs. Jesus sayde vnto her: I that speake vnto the/ am he. And even at that poynte/ cam his disciples/ and marvelled that he talked with the woman. Yet no man sayde vnto hym: what meanest thou/ or why talkest thou with her? The woman lefte her water pott behynde her/ and went her waye into the cite/ and sayde to the men there: Come se a man whiche tolde me all thynges that ever I dyd. Is not he Christ? Then they wēt out off the cite/ and cam vnto hym.

In the meane whyle his disciples prayed hym sayinge: Master eate. He sayde vnto them: I has

ye meate to eate/ that ye knowe nott off. Then sayd the disciples bitwene them selves: hath eny man brought hym meate? Jesus sayd vnto thē: My meate ys to fulfill the will off hym that sent me/ And to fynnysshe hys worcke. Saye not ye: There are yett foure monethes/ and then commeth harvest? Beholde I saye vnto you/ lyfte vppe youre eyes/ and loke on the regions: for they are whyte allredy vnto harvest. And he that repeth receaveth rewarde/ and gaddereth frute vnto lyfe eternall: That bothe he that soweth/ myght reioyce also/ and he thatt repeth. And here in ys the sayinge true/ that won soweth/ And another repeth. I sent you to repe that wheron ye bestowed no laboure. Other men laboured/ And ye are entred into their Labours.

Many off the Samaritans off the cite beleved on hym/ For the womans sayinge/ whych testifyed: He tolde me all thyngs that ever I did. Then when the Samaritans were come vnto hym/ They besought hym/ that he wolde tary wyth them. And he abode there two dayes. And many moo beleved because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott be cause off thy sayinge. For we have herde hym oure selves/ and knowe thatt thys ys even in dede Christ the savioure off the worlde.

After two dayes/ he departed thēce/ and went awaye into galile. And Jesus silfe hym testifyed/ that a prophet hath none honoure in hys awne countre. Then as sone as he was come ūto

Galile/the Galileās receaved hym which had sene all thyngs/that he did at Jerusalem on the feast. For they wēt also vnto the feast daye. And Jesus cam agayne into Cana of Galile/where he tourned water into wyne.

And there was a certayne rueler/whose sonne was sycke at Capernaum. As sone as he herde that Jesus was come out of iewry into Galile he went vnto hym/and besought him/that he wolde descende/ād heale his sonne: For he was even redy to deye. Then sayde Jesus vnto hym: Except ye se signes and wonders/ye beleve not. The rueler sayde vnto hym: Syr come awaye or ever that my chylde deye. Jesus sayde vnto hī go thy waye/thy sonne liveth. And the man beleved the wordes that Jesus had spoken vnto hym/and went his waye. And anon as he went on his waye/his servaunts mett hym/and tolde hym/sayinge: Thy sonne liveth/Thē enquyred he of them the houre when he began to amēde. And they sayde vnto hym: Yester daye the seventhe houre/the fever lefte hym. And the father knew that it was the same houre when Jesus sayde vnto hym: Thy sonne liveth. And he beleved/and all his housholde. Thys ys agayne the seconde myracle/that Jesus did/after he cām out of iewry into Galile.

The. v. Chapter.

After that there was a feast off the iewes/and Jesus went vppe to Jerusalem. Thes re is at Jerusalē/by the slaughterhousse a pole called in the ebrue tonge/bethesda/havynge fi

ye porches / in them laye a greate multitude off sicke folke / off blynde / halt / and wyddered / wayytynge for the movynge off the wather. For an angell went doune at a certayne ceason into the pole an stered the water. whosoever then fyrst after the sterynge off the water stepped doune / was made whoale of wathsoever disease he had. And a certayne mā was there / which had bene diseased. xxxviij. yeares. When Jesus sawe hym lye / ād knewe that he nowe longe tyme had bene diseased / he sayde vnto hym. Wilt thou be whoale? The syke answered hym: Syr I have no mā when the water is moved / to put me into the pole. Butt in the meane tyme / whill I am about to come / another stoppeth doune before me.

Jesus sayde vnto hym: ryse / take vp thy beed / and walke. And immediatly that mā was whole / and toke vp his beed / and went. And the same daye was the saboth daye. The iewes therfore sayd vnto hym that was made whole: It is the saboth daye / it is nott laufull for the to cary thy beed. He answered them: he that made me whole / sayde vnto me: Take vp thy beed / and gett the hence. Then axed they hym: what man is that which sayd vnto the / take vp thy beed ād walke. And he that was healed wist not who yt was. For Jesus gatt hym silfe awaye / because that there was preace of people in the place.

After that / Jesus founde hym in the temple / ande sayd vnto hym: Beholde thou arte made whole / se thou synne no moore / lest a worsse thīg happen vnto the. The man departed / and

tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to slee hym / be cause he had done these thyngs on the saboth daye. Jesus answered them: My father worketh hidderto / and I worke. Therfore the iewes sought the more to kill hym / not only be cause he had broken the saboth: but sayde also that god was his father / and made hym silfe equall with god.

Then answered Jesus and sayde vnto them: verely / verely / I saye vnto you: the sonne can do noo thynge of hym silfe: but that he seyth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the sonne / and sheweth hym all thyngs / whatsoever he hi silfe doeth. And he will shewe hym gretter thyngs then these / be cause ye shoulde marvayle. For lykwyse as the father rayseth vppe the deed / ād quyckeneth them / even soo the sonne quyckeneth whom he woll. Nether iudgeth the father eny man: but hath committed all iudgment vnto the sonne / be cause that all men shulde honoure the sonne / even as they honoure the father. He that honoureth nott the sonne / the same honoureth not the father which hath sent hym. Verely verely I saye vnto you: He that heareth my mordes / And beleveth on hym that sent me / hathe everlastynge lyfe / ād shall not come in to damnacion: but is scaped from deth vnto lyfe.

Verely / verely I saye vnto you: the tyme shall come / and nowe ys / when the deed shall heare the voyce off the sonne of god. And they that hes

are/shall live. For as the father hath life thym silfe: soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe. And hath geven hym power also to iudge in that he is the soune off mā. Marvayle nott at this/ that the houre shall cos me/ in the whych all that are in the graves/ shs all heare his voice/ and shall come forthe/ they that have done goode vnto the resurreccion off life. And they that have done evyll/ vnto the ressurreccion of dampnacion.

I can of myne awne silfe do noo thynge at all. as I heare I iudge/ and my iudgment ys iust/ be cause I seke nott myne awne wyll: Butt the will off the father which hath sent me. Yf I bes are witnes off my silfe/ my witnes ys nott true. There ys another thatt beareth witnes off me. And I am sure that the witnes whyche he bears eth of me is true.

Ye sent vnto Jhon/ and he bare witnes vnto the trueth: but I receave no recorde of man. Nevertheless/ these thyngs I saye/ that ye myght be safe. He was a brurnynge and a shynynge light/ and ye wolde for a season have reioysed ī his light. But I have gretter witnes/ then the witnes off Jhon. For the workes whych my father hath geven me to fynnysshe: The same workes whych I do/ beare witnes off me/ thatt my father sent me/ And my father hym silfe/ which hath sent me/ beareth witnes off me. Ye have nott herde hys voice att eny tyme/ Nor yett have ye sene hys shape. And his wordes have ye nott abydynge in you: For ye beleve not hym whom he hath sent.

Searche the scriptures/ for in them/ ye thynke ye have eternal lyfe: And they are they whych testify off me. And yett will ye nott come to me that ye myght have lyfe. I receve nott prayse off men: Butt I koowe you/ that ye have nott the love off God in you. I am come in my fathers name/ and ye receave me not. Yff another shall come in hys awne name/ hym wyll ye receave. howe can ye beleve/ whych receave prayse won of another/ and seke not the prayse which cõmeth of god only?

Suppose nott/ that I wyll accuse you to my father/ There is won that accuseth you/ verely Moses in whom ye truste. For had ye beleved Moses/ ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writtynge: howe shall ye beleve my wordes.

The. vj. Chapter.

After that wēt Jesus his waye over the see of galilenye to a cite called Tiberias. And a greate multitude folowed hym/ be cause they hadde sene the myracles that he did õ them which were diseased. Jesus went vp into a mountayne/ and there he sate with his disciples (And ester a feast of the iewes/ was nye) Thē Jesus lifte vppe hys eyes/ and sawe a greate company come vnto hym/ and sayde vnto Phillip: whens ce shall we bye breed that these might eate: This he sayde to prove hym. For he hym sylfe knewe what he wolde do.

Philip answered him/ two hõdred peny worth of breed are not sufficient for thē/ that every

man have a litell. Then sayde vnto hym/ woñ offhys disciples (Andrew Simon Peters brother) There ys a ladde here/ whych hath fyve barly loves/ and two fisshes: butt what ys that amonge so many? Jesus sayde: Make the people to sit doune. (There was moche grasse in the place) And the men sate doune/ in nombre/ about five thousande. Jesus toke the breed/ and gave thankf/ and gave to his disciples/ ād his disciples/ to them that were sett doune. And lykwyse of the fysshes/ as moche as they wolde.

When they had eten ynought/ he sayde vnto his disciples: gadder vppe the brokē meate that remayneth: that nothinge be loost. They gaddered it togedder/ and filled twelve baskett wyth the broken meate/ of the five barly loves/ which broken meate remayned vnto them that had eaten. Then those men/ when they had sene te myracle that Jesus did/ sayde: This is off a truethy the same prophet which shall come ītothe worlde. Jesus knew wele ynough/ that they wolde come/ and take hym vppe/ to make hym kynge: and therfore departed he agayne/ into a mountayne/ hym silfe a lone.

When even was come his disciples went vnto the see/ and entred into a shyppe. And went over the see vnto capernaum. And anon it was darcke/ and Jesus was not come to them. And the see arose with a greate wynde. whē they had rowē aboute a xxv. or a xxx. furlongf/ they sawe Jesus walke on the see/ and to drawe nye vnto the shyppe/ and they were afrayed. He sayd vnto them: Itt is J/ be nott afrayde. Then wolde

they have receaved hym ito the shippe/ and the shippe was by and by at the londe whyther they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that there was none other shyppe there save that won wher in his disciples were entred/ and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone(There cam o= ther shippes from Tiberias nye vnto the place/ where they ate breed/ whē the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples/ They also toke ship= pynge and cam to Caparnaū sekinge for Jesus.

And when they had founde hym on the other syde of the see/ they sayd vnto hym: Master whē camest thou hidder? Jesus answered them and sayde: verely verely I saye vnto you: ye seke me/ nott be cause ye sawe the myracles: but be cause ye ate of the breed/ and were filled. Laboure not for the meate which perissheth/ but for the mea= te that endureth vnto everlastynge lyfe/ whiche meate the sonne of mā shall geve vnto you. For hym hath god the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of god? Jesus answered and sayd vnto them: This is the wor= ke of god/ that ye beleve on him/ whom he hath sent. They sayde vnto hym: what signe shewest thou then? that we maye se and beleve the. Wh= at doest thou worke? oure fathers did eate mans na in the desert/ as yt ys written: He gave them breed from hevento eate. Jesus sayde vnto the:

verely verely I saye vnto you: Moses gave you not breed from heven: but my father geveth you the true breed from heven. For he is the breed of God / which commeth doune from heven / and geveth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever moore gege vs this breed. And Jesus sayde vnto them: I am that breed of lyfe. He that commeth to me / shall not honger: and he that beleveth on me shall never thurst. Butt I saye vnto you: that ye have sene me / and yett beleve ye not. All that my father geveth me / commeth to me: and hym that cõmeth to me / cast I not out at the dores. For I cam doune from heven: nott to do myne awne will: butt his will whiche hathe sent me. And this is is my fathers will which hath sent me / that of all which he hath geven me / I shulde loose nott thynge: but shulde rayse it vp agayne at the last daye. And this is the wyll off hym that sent me / That every man whych seith the sonne / And beleveth õ hym / have everlastynge lyfe. And I wyll rayse hym vp att the last daye.

The iewes murmured att itt / be cause he sayde: I am thatt breed which is come doune from heven. And they sayde: Is nott this Jesus the sonne of Joseph / whose father / and mother we knowe? Howe ys yt then thatt he sayeth / I cam doune from heven? Jesus answered and sayde vnto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me / drawe hym. And y will rayse hym vp at the last daye. Hit is written in the prophetes: And they shall all be taught of God. Ever

man whīch hath herde/and learned of the fathe
er/ commeth vnto me/ not that eny man hath
sene the father/ save he which is off God. The
same hath sene the father.

Verely verely I saye vnto you/ he that beles
veth on me hat everlastynge lyfe. I am that bres
ed of lyfe. Youre fathers did eate manna in the
wildernes/ and are deed. This is that breed w
hich commeth from heven/ that he wich off it ea
teth/ shulde also not deye. I am that livynge br
eed which cam doune from heven. Yf eny man
eate of this breed/ he shall live for ever. And the
breed that I will geve/ is my flesshe/ which I
will geve for the lyfe of the worlde.

The iewes strove amonge them selves sayin
ge: Howe can this felowe geve vs his flesshe to
eate? Jesus sayde vnto them: Verely/ verely I
saye vnto you/ except ye eate the flesshe off the so
nne of man/ and drynke his bloude/ ye shall not
have lyfe in you. Whosoever eateth my flesshe/
and drynketh my bloudde/ the same hath etern
all lyfe: And I will rayse hym vp at the last da
ye. For my flesshe is meate in dede: and my blou
dde is drynke in dede. He that eateth my flesshe
ād drynketh my bloudde/ dwelleth in me and I
in hym. As my lyvynge father hath sent me/ e
vēn soo lyve I by my father: and he that eateth
me/ shall live by me. This is the breed which cā
from heven: Nott as youre fathers have eaten
manna and are deed? He that eateth of this bre
ed/ shall live ever.

These thīgs sayd he in the synagoge as as he tas

ught in capernaum. Many of his disciples / wh
hen they had herde this / sayd: This is an herde
sayinge. Who can abyde the hearynge of it? Je
sus knew in hym silfe / that his disciples murmu
red at hit / and sayde vnto them: Doth this offē
de you? what and if ye shall se the sonne off man
ascende vp where he was before? It is the spre
te that quyckeneth / the flesshe profiteth nothyn
ge. The wordes that I speake vnto you are spre
te and lyfe. But there are some off you that bele
ve not. For Jesus knewe from the begynnynge /
which they were that beleved not. And who shu
lde betraye hym. And he sayde: Therfore sayd I
vnto you: that no man can come vnto me / except
it were geven vnto hym of my father.

From that tyme many of his disciples went a
waye from him / and companyed no moore with
hym. Then sayde Jesus to the twelve: will ye al
soo goo awaye? Simon Peter answered hym:
Master to whom shall we goo? Thou haste the
wordes off eternall lyfe / And we have beleved /
and knowen / that thou arte Christ the soone off
the lyvynge God. Jesus answered them: Have
not I chosen you twelve? And yett one off you is
the devyll? He spake it off Judas iscariot the so
nne of Simon. For he itt was that shulde betra
ye hym / and was one of the twelve.

The vij. Chapter.

After that Jesus went about in Galile / a
nd wolde not goo about in iewry / for the ie
wes soughtt to kyll hym. The iewes tabernacle
feast was at honde. His brethrē therfore sayde

vnto hym: Gett thy silfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that doeth eny thynge secretly/and he hym silfe seketh to be knowē. Yf thou do soche thyngs/shewe thy silfe to the worlde. For as yet his brethren beleved not in hym.

Then Jesus sayd vnto them: My tyme is not yett come/youre tyme is all waye redy. The worlde can not hate you. Me it hateth: Because I testyfy off hitt/thatt the workes offitt are evyll. Goo ye vppe vnto this feast/I will nott goo vppe yett vnto this feaste/ For my tyme is nott yett full come. These wordes he sayde vnto them/and abode still in Galile. As sone as his brethren were goone vppe/then went he also vppe vnto the feast/nott openly: butt as it were prevely. Then sought hym the iewes at the feast/and sayde: Where is he? And moche murmuryng was there of hym amonge the people. Some sayde He is goode. Wother sayde naye/but he deceaveth the people. No man spake openly of hym/for feare of the iewes.

In the myddes of the feast/Jesus went vppe into the temple/and thaught. And the iewes marveylled/saiynge: Howe knoweth he the scriptures? seynge that he never learned. Jesus answered them/and sayde: My doctrine is nott myne: butt hys thatt sent me. Yff eny man wyll do hys will/he shall knowe of the doctrine/whether it be of god: or whether I spake of my silfe. He that speaketh of hī silfe/seketh his awne prayse. Butt whosoever seketh his prayse that sent hī/heys true/ād no vnrightewesnes is in hym.

Did not Moses gebe you a lawe? And yet no? ne off you kepeth the lawe? Why goo ye a boute to kill me? The people answered ād sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered / and sayde vnto them / I have done won worke / and ye all marvayle. Moses therfore gave vnto you circūcision / not because it is of Moses / but of the fathers. And yet ye on the saboth daye circumcise a man. If a man on the saboth daye receave circūcision with out breakynge of the lawe off Moses: Disdayne ye at me / be cause I made a man every whit whoale on the saboth daye? Judge not after the vtter asperaunce: but iudge rightewes iudgement.

Then sayd sum of thē of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly / ād they saye nothynge to hī. Do not oure ruelars knowe in dede / that this is very Christ? Butt we knowe this man whence he is / but whē Christ cōmeth / no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe / and whence I am ye knowe: and I am nott come off my silfe. Butt he thatt sent me is true / whom ye knowe nott. I knowe hym: For I am off hym / and he hath sent me. Then sought the iewes to take hym: butt no mān layde hondes on hym / be cause his tyme was nott yett come. Many off the people beleved on hym / and sayde: When Christ cōmeth: Will he do moo myracles then this man hathe done?

The phariſes herde that the people murmus

ted ſuche thyngſ about hym: and the phariſes and ſcribes ſent miniſters forthe to take hym. Then ſayde Jeſus vnto them: Yett am I a lyttell whyle with you / and then goo I vnto hym that ſent me. Ye ſhall ſeke me / and ſhall nott fynde me: And where I am / thither can ye nott come. Then ſayde the iewes bitwene them ſelves: Whither will he goo? that we ſhall nott fynde hym. Will he goo amonge the gentyls / which are ſcattered all a broade / and teache the gentyls? What maner off ſayinge ys thys that he ſayde: ye ſhall ſeke me / and ſhall nott fynde me: And where I / am thither can ye nott come?

In the laſt daye / that grett daye off the feaſte: Jeſus ſtode and cryed ſayinge: Yf eny man thyrſt / lett hym come vnto me and drynke. Whoſoever beleveth on me / as ſayeth the ſcripture / out off his belly ſhall flowe ryvers off water off lyfe. This ſpake he off the ſprete / which they that beleved on hym ſhulde receave. For the holy goſt was not yet there / becauſe that Jeſus was nott yett glorifyed. Many off the people / when they herde this ſayinge ſayd: This is / no doute a prophet. Wother ſayde: this is Chriſt. Some ſayde: ſhall Chriſt come out off galile? Sayeth nott the ſcripture that Chriſt ſhall come off the ſeed off David: and out of the toune off Bethlem where David was? So was there diſſencio amonge the people for hys ſake. And ſome off them wolde have taken hym: butt noo man layed hondes on hym.

Then cam the miniſters to the hye preſtes / &

phariſes. And they ſayde vnto them: why haves
ye not brought hym? The ſervaunts answered:
never man spake as thys man speaketh. Then
answered them the phariſes: Are ye alſoo diſceas
ved? Doth eny of the ruelers/ or off the phariſes
beleve on hym? butt the commen people whyche
knowe nott the lawe are a curſed. Nicodemus
ſayde vnto them (he that cam to Jeſus by ny=
ght whych was one off them) Doth oure lawe
iudge eny man/ before it be herde/ and knowen/
what he hath done? They answered/ and ſayde
vnto hym: Arte thou alſoo off Galile? Searche
and loke/ for out of Galile aryſeth noo prophet.
And every man went vnto his awne houſſe.

The. viij. Chapter.

JEſus went vnto the mounte Olivete/ and
erly in the morynge cam agayne into the
temple/ and all the people cam vnto hym/ And
he ſate doune/ and taught them. The ſcribes ād
phariſes brought vnto hym a woman taken in
advoutry/ and ſett her in the middes and ſayde
vnto hym: Master thys woman was taken in
advoutry/ even as the dede was a doyng. Mo=
ſes in the lawe commaunded vs that ſuche ſhu=
lde be ſtoned: What ſayſt thou therfore? And
thys they ſayde to tempt hym: that they myght
have/ wher off to accuſe hym. Jeſus ſtouped
doune/ and wyth hys fynger wrote on the gro=
unde. And whill they continued axynge hym/ he
lifte hym ſylfe vppe/ And ſayde vnto them: lett
hym that ys amonge you wyth out ſynne/ caſt
the fyrſt ſtone at her. And agayne he ſtouped

doune and wrote on the grounde. As sone as they herde that / they went out won by won the eldest fyrst. And Jesus was lefte a lone / and the woman stondynge in the myddes. When Jesus had lifte vppe hym sylfe agayne / and sawe no man butt the woman: He sayde vnto her: Woman / where are those thyne accusars? Hath no man condempned the? She sayde: Syr no man. Jesus sayde: Nether do I condempne the. Goo hence and synne no moare.

Then spake Jesus agayne vnto them / sayinge: I am the light off the worlde: He that foloweth me shall nott walke in darckenes: butt shall have the light of lyfe. The pharises sayde vnto hym: thou bearest reccorde of thy sylfe: thy recorde ys not true. Jesus answered and sayde vnto them: And yf I beare recorde off my sylfe / my recorde is true for I knowe whence I cam / and whither I goo. Ye cannot tell whence I come / ād whither I goo. Ye iudge after the flesshe. I iudge no man / ād yff I iudge / then ys my iudgment true. For I am not a lone: butt I and my father that sent me. Itt ys also written in youre lawe / that the testimony of two mē ys true. I am won that beare witnes off my sylfe / and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Jesus answered: ye nether knowe me / nor yet my father. Yff ye had knowen me / ye shulde have knowen my father also. These wordes spake Jesus in the tresury / as he taught in the temple. And no man layde honhes on hym / For hys tyme was nott yett come.

The Gospell.

Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall sek me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll hī sylfe/ be cause he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are frō beneth/ I am from above. Ye are of this worlde/ I am nott off thys worlde. I sayde therfore vnto you/ that ye shall deye in youre synnes. For except ye beleve that I am he/ ye shall deye in youre synnes.

Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thynge that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thyngs which I have herde of hym. They vnderstode not that he spake of his father.

Then sayde Jesus vnto them: When ye have lift vppe an hye the sonne off man then shall ye knowe that I am he/ and thatt I do nothynge off my sylfe/ Butt as my father hath taught me/ even soo I speake. And he that sent me ys with me. My father hath nott lefte me alone/ For I do alwayes those thyngs that please hī. As he spake these wordes / many beleved on hym.

Then sayde Jesus to those iewes which beleved on hym: Yf ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free They answered hym: We are Abrahams seede/ and were never bonde to eny man: why sayest thou

then: ye shalbe made fre.

Jesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the servaunt of synne. And the servaũt abydeth nott in the housse for ever: Butt the sonne abydeth ever. Yf the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed: butt ye seke meanes to kyll me be cause my saying̃ have noo place in you. I speake that I have sene wyth my father: And ye do that whych ye have sene wyth youre father.

They answered and sayde vnto hym: Abraham is oure father. Jesus sayde vnto them. Yf ye were Abrahams children/ ye wolde do the dedes of Abraham. But nowe ye goo about to kill me/ a man that have tolde you the truthe/ which I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then sayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jesus sayde vnto them: yf god were youre father/ then wolde ye have loved me. For I procede forthe and come from god. Nether cam I of my sylfe/ butt he sent me. Why do ye nott knowe my speache? Be cause ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll/ ād the lust̃ off youre father/ ye will folowe: He was a murtherer from the begynnynge/ And aboode nott in the trueth/ be cause there ys noo trueth in hym. When he speaketh a lye/ then speaketh he off hys awne. For he ys a lyar/ and the fa-

ther therof. And be cause I tell you the trueth/ therfore beleve ye nott me.

Which of you can rebuke me off synne? Yf I say the trueth/ why do not ye beleve me? He that is of God/ heareth goddes wordes. Ye therfore heare them not/ be cause ye are nott of God.

Thē answered the iewes and sayde vnto hym: Save we nott well that thou arte a Samaritan ād hast the devyll? Jesus answered: I have not the devyll: butt I honour my father/ ād ye have dishonoured me. I seke nott myne awne prayse: There is won that seketh it and iudgeth.

Verely verely I saye vnto you/ yf a man kepe my sayings/ he shall never se deeth. Then sayde the iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed/ and also the prophetts/ and yett thou sayest: yf a mā kepe my sayinge he shall never tast deeth. Arte thou greater then oure father Abraham? which is deed? ād the prophetts are deed. Whome makest thou thy silfe?

Jesus answered: Yf I prayse my silfe/ my prayse is nothynge worth. Hit is my father that prayseth me/ whtch ye saye is youre God. And yet have ye not knowē hym: but I knowen hym. And yf I shulde saye/ I knowe hym nott/ I shulde be a lyare lyke vnto you. but I knowe hym and kepe is sayinge.

Youre father Abraham was glad to se my daye/ and he sawe it and retoysed. Then sayde the iewes vnto hym: Thou arte not yet. l. yere olde/ and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I say vnto you: yer Abra-

ham was I am. Then toke they vppe stones/ to caste at hym. but Jesus hid hym silfe/ and went out of the temple.

The. ix. Chapter

And as Jesus passed by/ he sawe a mā which was blynde from his birth/ And his disciples axed hym sayinge: Master who did synne: this mā/ or his father and mother/ that he was borne blynde? Jesus answered: Nether this mā hathe synned/ nor yet his father ād mother: but that the workes of God shulde be shewed ō hym I must worke the woykes off hym that sent me/ whill it is daye. The nyght cōmeth/ when noma can worke. As longe as I am in the worlde/ I am the light of the worlde.

As sone as he had thus spoken/ he spate ō the grounde/ and made claye of the spetle/ and rubbed the claye on the eyes off the blynde/ and sayde vnto hym: Goo wesshe the in the pole of Siloe (which by interpretacion/ signifieth sent) He went his waye and wesshed/ and cā agayne seinge. The neghbourś/ ād they that had sene hym before howe that he was a begger sayde: Is not this he that sate and hegged? Some sayde: this is he. other sayd: he is lyke hym. He hym silfe sayde: I am even he. They sayde vnto hym: Howe are thyne eyes openned then? He answered and sayde: The man that is called Jesus/ made claye/ and anoynted myne eyes/ and sayd vnto me: Goo to the pole Siloe/ and wesshe. I went and wesshed and receaved my sight. They sayde vnto hym: where is he? He sayde: I canwot tell.

The Gospell.

Then brought they to the phariſes/him that a litell before was blynde (. Hit was the ſaboth daye when Jeſus made the claye/ād opened his eyes) Then agayne the phariſes alſo axed hym howe he had receaved his ſight. He ſayde vnto them: He putt claye apon myne eyes / And I waſſhed/and I ſe. Then ſayde ſome of the phariſes: This mā is not of god/ be cauſe he kepeth not the ſaboth daye. other ſayde: howe can a mā that is a ſynner do ſuche myracles? And there was ſtryfe amonge them. Then ſpake they vnto the blynde agayne: What ſayſt thou of hym/ be cauſe he hath openned thyne eyes? And he ſayd: He ys a prophet.

The iewes did nott beleve off the felowe/ howe that he was blynde / and had receaved hys ſight: vntill they had called the father ād mother off hī that had receaved his ſight. And they axed them ſaying: Is this youre ſonne/ whome ye ſaye was horne blynde? Howe doth he nowe ſe then? His father and mother anſwered them and ſayde: we wote wele that this is oure ſonne/ and that he was borne blynde: Butt by what meanes he nowe ſeyth / that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough / axe hym / lett hym anſwer for hym ſylfe/ off thyngs that pertayne to hym ſylfe. Suche words ſpake his father/ and mother/ be cauſe they feared the iewes/ for the iewes had conſpyred allredy that yff eny man did confeſſe that he was Chriſt/ he ſhulde be excommunicat out of the Sinagoge. Therfore ſayde his father and mother: he is olde ynongh/ axe hym.

Then agayne called they the man that was blynde and sayd vnto hym: Geve God the prayse/we knowe thatt thys manys a synner. He answered and sayde: Whither he be a synner or noo/I cannot tell: Won thynge I am sure off/that I was blynde/and nowe I se. Then sayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered thē/I tolde you yerwhyle/ And ye did nott heare. Wherfore wolde ye heare ytt agayne? Wyll ye also be hys disciples? Then rated they hym/and sayde: Thou arte hys disciple. We are Moses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whence he ys.

The man answered/and sayde vnto thē: this is a merveleous thynge that ye wote nere whence he is/and yet hath he openned myne eyes. We knowe wele ynought that God heareth noo synners: But yf eny man be a worshipper of God: and do what his will is/him heareth he. Sence the worlde began was it nott herde that eny mā openned the eyes off won that was borne blind. if this man were not of god/he coulde have done noo thynge. They answered and sayd vnto him: thou arte altogedder borne ī synne: ād doest thou teache vs? And they cast hym out.

Jesus herde that they had excōmunicate hī/and as sone as he had founde hym he sayd vnto hym: doest thou beleve on the sonne of God? He answered and sayde: And who ys yt lorde/that I myght beleve on hym? And Jesus sayde vnto hym: Thou hast both sene hym/and he it is that

talketh with the. And he sayde: lorde I beleve
And worshipped hym. Jesus sayde: I am come
vnto iudgement/ into this worlde: that they wh
ich se nott myght se/ and they which se myght be
made blynde. And some off the pharises whych
were wyth hym/ herde these wordes/ and sayde
vnto hym: Are we then blynde? Jesus sayde vn
to thē/ yf ye were blynde/ ye shulde have noo syn
ne: but nowe ye saye we se/ therfore youre synne
remayneth.

The. x. Chapter.

VErely verely I saye vnto you: Whoso
ver entreth not in by the dore/ into the shes
pe folde/ but clymeth vppe some other waye: he
is a thefe and a robber. He thatt goeth in by the
dore/ is the shepheerde of the shepe. To this mā
the porter openneth the dore/ and the shepe hea
re hys voyce/ And he calleth hys awne shepe by
name/ and leadeth them out/ and when he hath
sent forthe hys awne shepe/ he goeth before thē/
and the shepe folowe hym. For they knowe hys
voyce. A straunger they will nott folowe/ butt
wyll flye from hym. For they knowe nott the voi
ce of straungers. This manner of sayinge spa
ke Jesus vnto them. And they vnderstode nott/
what thynges they were/ whych he spake vnto
them.

Then sayde Jesus vnto them agayne: Vere
ly verely I saye vnto you: thatt I am the dore
of the shepe. All evē as many as cam before me/
are theves ād robbers: but the shepe did not hea
are them. I am the dore. by me/ yf eny mā enter

in/he shalbe safe/and shall goo in and out/ and fynde pasture. The thefe commeth not but for to steale and kyll/ and destroye. I cam that they myght have lyfe/ and have yt more aboundantly.

I am a goode shepheerd / a goode shepheerd geveth his lyfe for his shepe. An heyred servaũt which is not the shepheerd / nether the shepe are his awne/seith the wolfe cõmynge/ãd leveth the shepe / and flyeth / and the wolfe catcheth / and scattereth the shepe. The heyred servaunt flyeth be cause he is an heyred servaunt/ãd careth not for the shepe. I am that goode shepheerd/ãd knowe my shepe/and am knowen of myne. As my father knoweth me: even soo knowe I my father. And I geve my sylfe for my shepe / and other shepe I have/which are not off this folde. Thẽ also must I bringe/and they shall heare my voyce. And there shalbe won flocke / and won shepheerde.

Therfore doth my father love me/be cause I put my lyfe from me/that I myght take it agayne. No man taketht it from me: butt I put ytt away off my sylfe. I have power to put it frõ me/ and power I have to take it agayne. Thys commaundmẽt have I receaved of my father. Agayne there was dissencion amonge the iewes for these sayingꝭ/and many of them sayd: He hath the devyll/and is madde: why heare ye hym? other sayde these are nott the wordꝭ off hym that hath the devyll: Can the devyll open the eyes off the blynde?

It was at Jerusalem the feaste of the dedica-

cion/ and itt was wynter: And Jesus walked in Solomons hall. Then cam the iewes rounde about hym/ and sayde vnto hym: Howe longe dost thou make vs doute? Yff thou be Chryst/ tell vs playnly. Jesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name/ beare witnes off me: butt ye beleve not/ because ye are not of my shepe. As I sayde vnto you: my shepe/ heare my voyce/ and I knowe them/ and they folowe me/ and I geve vnto thē eternall lyfe. ād they shall nev perisshe/ nether shall eny man plucke them out off my hos nde. My father wich gave them me/ is greatter thē all men/ and no mā is able to take thē out off my fathers honde/ and I ād my father are one.

Then the iewes agayne toke vppe stones/ to stone hym with all. Jesus answered them: many goode workes have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goode worke sake we stone the not: but for thy blasphemy. and be cause that thou beinge a man/ makest thy silfe God. Jesus answered them: Is it not wrsittē in youre lawe: I have sayde/ ye are goddes? Yf he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym/ whom the father hath sanctified/ and sent into the worlde: Thou blasphemest/ because I sayd I am the sonne of god? Yf I do not the workes off my father/ beleve me not. Butt though ye beleue not me/ yett beleve the workes/ that ye maye knowe ād beleve that the father is in me/ and I in hym.

Agayne they went aboute to take hym/ but he escaped out of their hondes/ and went awaye agayne beyonde Jordan/ into the place where Jhon before had baptised/ and there abode. and many resorted vnto hym/ and sayd: Jhon did no miracle. Butt all thyngs that Jhō spake of this mā are true.. And there many beleved on hym.

The vj. Chapter.

A Certayne man was sicke/ named Lazarus of Bethania the toune off Mary ād her sister Martha. It was that Mary which annoynted Jesus with oyntment/ and wept his fete with her heere/ whose brother Lazarus was sicke/ and his sister sent vnto hym sayinge: Lorde behold/ he whō thou lovest is sicke. Whē Jesus that herde he sayd: this īfirmite is not vnto dethe But for the laude of god/ that the sonne off god myght be praysed by the reason of it. Jesus loved Martha and her sister/ and Lazarus. After he herde thatt he was sicke/ then abode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let vs goo into iewry agayne. His disciples sayde vnto hym: Master/ the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jesus answered: are there not twelve houres in the daye? Yf a mā walke ī the daye he stōbleth not/ because he seith the light of this worlde. yf a mā walke in the nyght he stombleth/ be cause there is no light in hym. This sayd he. And after that he sayde vnto thē: oure frende Lazarus slepeth/ but I goo to wake hym outt of slepe. Then sayde

The vij. Chapter.

his disciples: Lorde iff he slepe / then shall he do wele ynough. Jesus spake of his deeth: but they thought that he hat spoken of the naturall slepe. Thē sayde Jesus vnto them playnly / Lazarus is deed / and I am gladde for youre sakes / that I was not there / be cause ye maye beleve. Nev⁹ ertheless se let vs goo vnto hym. Then sayde Thō mas (which is called Didimus) vnto the disci⁹ ples: let vs also goo / that we maye deye with hī.

Then wēt Jesus / and founde / that he had ly⁹ ne ī his grave foure dayes alredy. Bethani was neye vnto Jerusalem / aboute .xv. furlong⁹ of / And many of the iewes cam to Martha ād Ma⁹ ry / to conforte them over their brother. Martha as sone as she herde that Jesus was cōmynge / went / and met hym. Mary sate stille at home.

Then sayde Martha vnto Jesus: Lorde yff thou haddest bene her / my brother had not bene deed: but nevertheless / Jknowe that whatsoe⁹ ver thou arest of God / God will geve it the. Je⁹ sus sayde vnto her: Thy brother shall rise agay⁹ ne. Martha sayde vnto hym: Jknowe wele / he shall rise agayne in the resurreccion att the last daye. Jesus sayde vnto her: Jam the resurrecc⁹ ion ād lyfe. Whosoever beleveth on me: ye thou⁹ gh he were deed / yet shall he lyve: and whosoev⁹ er liveth / and beleveth on me / shall never deye. Beleveste thou this? She sayde vnto hym: ye lor⁹ de: Jbeleve thatt thou arte Christ the sonne off God / which shall come in to the worlde.

And as sone as she soo had sayde she went her waye / and called her sister secretly sayinge: The master is come and calleth for the. She as sone

as she herde thatt/ arose quickly/ and cam vnto hym. Jesus was not yet come into the toune: but was in the place where Martha mett hym. The iewes then which were with her in the housse/ and comforted her (when they sawe Mary that she rose vppe hastely/ and went out) folowed her sayng: She goeth vnto the grave/ to wepe there

Then when Mary was come/ where Jesus was and sawe hym she fell doune at his fete/ sayinge vnto hym: Lorde if thou haddest bene here/ my brother had not bene deed. When Jesus sawe her wepe/ and the iewes also wepe/ whych cam with her, he groned in his spret/ and vexed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Jesus wept. Then sayde the iewes: Beholde howe he loved hym. Some off them sayde: Coulde not he which openned the eyes of the blynde/ have made also/ that this man shulde not have deyed? Jesus agayne gronynge in hym silfe cam to the grave/ it was a cave/ and a stone layde on it.

Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto hī: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the/ that if thou diddest beleve/ thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes ād sayd: Father I geve the thankes be cause that thou hast herde me/ I knewe wele that thou hearest me all wayes: but because of the people that stōde by I sayde it/ that they myght beleve/ that thou hast sent me.

The Gospell.

And when he thus hed spoken / he cryed with a loud voyce / Lazarus come forthe / ād he that was deed cam forth bounde hand ād fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bo= ūde with a napkyn. Jesus sayde vnto them: loo= se hym / and lett hym goo. Then many of the Je= wes which cam to Mary / ād had sene the thyn= gs which Jesus did / beleved on hym. But some off them went their wayes to the pharises / and tolde them what Jesus had done.

Then gadered the hye prestes and pharises a counsell and sayde: what do we? This mā doeth many miracles. Yf we lett hym scape thus all men will beleve on hym. And the romaynes sh= all come and take awaye oure countre ād people And won of them named Cayphas: which was the hye prest that same yeare / sayde vnto them: Ye perceave nothynge att all nor yett consider that it is expedient for vs / that won mā deye for the people / and nott that all the people perisshe. This spake he nott of hym silfe: butt beynge hye preste that same yeare / prophesied he that Jesus shulde deye for the people / and not for the people only: but that he shulde gadder to gedder in wō the children of God which were scattered abroo= de. From that day kept they a counsell to gedder forto put hym to deeth.

Jesus therfore walked no more openly amō= ge the Iewes: butt went his waye thence vnto a countreny to a wildernes into a cite called effra= ym / and there haunted with his disciples. The Iewes ester was neye att hond / and many went

out of the countre vppe to Jerusalem before the
ester to purify them selves. Thē sought they for
Jesus. and spake bitwene thē selves as they sto-
de in the temple: What thynke ye seynge he com-
meth not to the feast. The hye prestes and pha-
rises had geven a cōmaundment that yf eny mā
knew where he were/he shulde shewe it that they
myght take hym.

The. xij. Chapter.

Thē Jesus before sixe dayes of ester/cam to
bethany where Lazarus (which was des
ed) was/whō Jesus raysed from deeth. There
they made hī a supper/ād Martha served: butt
Lazarus was wō of them that sate at the table
with hym. Then toke Mary a pounde off oynt-
ment called nardus/perfecte and precious/and
anoynted Jesus fete/and wept his fete with her
heer/and all the houssе smelled off the savre off
the oyntment. Then sayde won of his disciples
named Judas iscariot/Simōs sōne/which af-
terwarde betrayed hym: why was not this oyn-
tment solde for thre hondrede pence/and geven
to te povre? This sayde he/not that he cared for
the pover: butt be cause he was a thefe/and kept
the bagge/and bare that which was gevē. Thē
sayde Jesus: Lett her alone/agaynst the daye
off my buryinge she kept it. The povre all wayes
shall ye have with you/butt me shall ye nott all
wayes have.

Moche people off the iewes had knowledge
that he was there. And they cam nott for Jes
sus sakeonly/butt that they myght se Lazarus

also whom he rayſed frō deeth. The hye prestes held a counſell that they myght put Lazarus to deeth also/ be cauſe that for his ſake many of the iewes went awaye/ and beleved on Jeſus.

On the morowe moche people which cā to the feaſt (when they herde that Jeſus ſhulde come to Jeruſalem) toke braunches off palme trees and went and mett hym/ and cryed Hoſianna/ bleſſed is he that ī the name of the lorde cōmeth/ kynge of iſrahell. Jeſus gott a yonge aſſe and ſate theron/ acordynge to that wich was written: feare nott doughter of Sion: beholde thy kynge cōmeth ſittynge on an aſſes coolte. Theſe thynges vnderſtode not his diſciples at the fyrſt: but whē Jeſus was gloryfied/ thē remembryd they that ſoche thynges were written of hym/ ād that ſoche thynges they had done vnto hym.

The people that was with hym/ when he called Lazarus out off his grave/ and rayſed hym from deeth/ bare recorde. Therfore met hym the peple/ be cauſe they herde that he had done ſoche a myracle. The phariſes therfore ſayde amonge them ſelves: Ye ſe that we prevayle no thynge: loo all the worlde goth after hym.

There were certayne grekes amonge thē/ whych cam to praye at the feaſt/ the ſame cā to Philip which was of Bethſayda a cite in galile/ ād deſired hym ſayinge: Syr we wolde fayne ſe Jeſus. Philip cam and tolde Andrew. and agayne Andrew ād Philip tolde Jeſus. And Jeſus anſwered them ſayinge: the houre is come that the ſonne of man muſt be glorified.

Verely verely I ſaye vnto you/ except the whe-

ate corne fall into the grounde and deye/ it bydeth alone. yf it deye/ it brengeth forth moche frute. He that loveth his life shall destroye it: And he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny mā mynister vnto me/ lett hym folowe me/ ād where I am there shall also my minister be. And if eny man ministre vnto me/ hym will my father honoure.

Nowe is my soule troubled/ and what shall I saye? Father delyvre me from this houre: but therfore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/ it thoundreth. Other sayde: an angell spake to hym. Jesus answered and sayde: this voyce cā nott be cause of me: but for youre sakes.

Nowe is the iudgement of this worlde. nowe shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyinge what deeth he shulde deye. The people answered hym: We have herde of the lawe that Christ bydeth ever: ād howe sayest thou thē that the sonne of man must be lifte vppe? who is that sonne of mā? Jesus sayde vnto them: yet a lytell whyle is the light with you: walke whill ye have lightt/ lest the darckenes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve ō the light that ye maye be the children of light.

These thynges spake Jesus and departed/ ād hid hym silfe from them. And though he hade

done soo many myracles before thē / yet beleved not they on hym / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme off the lorde declared? Therfore coulde they not beleve / be cause that Esaias sayth agayne: He hath blinded their eyes / and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes / and shulde be converted and I shulde heale thē. Soche thyngs sayde Esaias when he sawe hys glory / and spake of him. Nevertheless amonge the chefe rulers many beleved on hym / but be cause of the pharises they wolde not be a knowē off it / lest they shulde be excōmunicate. For they loved the prayse that is geven off men / more then the prayse / that cōmeth of god.

Jesus cryed and sayd: he that beleveth on me beleveth nott on me / butt on hym that sent me. And he that seeth me / seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes / and yf eny man heare my wordes and beleve nott / I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. He that putteth me awaye / and receaveth nott my wordes / hathe won that iudgeth hym. The wordes that I have spokē shall iudge hym in the last daye. For I have not spokē off my silfe: but my father which sent me gave me a cōmaundment what I shulde saye / and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. Whatsoever I speake therfore / even as

my father bade me/so I speake.

The. xiij. Chapter.

BEfore the feast off ester when Jesus knewe that hys houre was come/ thatt he shulde departe out of this worlde vnto the father. Whē he loved his which were in the worlde/ vnto the ende he loved them. And when supper was en= ded/ after that the devyll had put in the hert off Judas iscariot Simons sonne/ to betraye him. Jesus knowynge that the father had geven him all things into his hondes. And that he was co= me from God/ and went to God/ he rose from supper/ and layde a syde hys vpper garments/ and toke a towell/ and gyrd hym sylfe. After that poured he water into a basyn/ and began to washe hys disciples fete/ and to wyppe them with the towell/ where with he was gyrde.

Then cam he to Simon Peter. And Peter sa= yde to him: Lorde shalt thou wesshe my fete? Je= sus answered and sayde vnto hym: what I do thou wottest nott nowe/ thou shalt knowe here after. Peter sayd vnto hym: Thou shalt not wes= she my fete whill the worlde stondeth. Jesus an= swered hī: yff I wasshe not thy fete/ thou shalt have no part with me. Simon Peter sayde vnto hym: Lorde nott my fete only: butt also my hon= des and my heed. Jesus sayde to hym: he that is wesshed/ nedeth not but to wesshe his fete/ but is clene every whit/ And ye are clene: butt nott all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

The Gospell.

After he had wesshed their fete/ and receaved his clothes/ and was sett doune agayne/ he sayde vnto them: wot ye what I have done to you? ye call me master and lorde/ and ye saye wele/ for so am I. If I then youre lorde and master have wesshē youre fete/ ye also ought to wesshe one anothers fete. For I have geven you an ensample/ that ye shulde do as I have done to you. Verely verely I saye vnto you/ the servaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

If ye vnderstonde these thynges/ happy are ye yf ye do them. I speake not off you all/ I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath lifte vppe his hele against me. Nowe tell I you before it come: that when yt is come to passe/ ye myght beleve that I am he. Verely verely I saye vnto you: He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth hym that sent me.

When Jesus had thus sayde/ he was troubled in his sprete/ and testified sayinge: verely verely I saye vnto you/ that won off you shall betraye me. Then the disciples loked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome/ whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He thē as he leaned on Jesus brest sayde vnto hym: Lorde who ys it? Jesus answered/ he yt ys to whom I geve a soppe/ when I have depte hit. And he wet a soppe/ and gave yt

to Judas iscarioth Simons sonne. And after the soppe Satan entred into hym.

Then sayde Jesus vnto hym: thatt thou dost do quyckly. That wist noo man at the table/ for what intent he spake vnto hym. Some off them thought/ be cause Judas had the bagge/ thatt Jesus had sayd vnto hym/ by those thyngs that we have nede of agaīst the feast: or that he shulde geve some thynge to the povre. As sone then as he had receaved the soppe/ he went immediatly out. And it was nyght. When he was gone out/ Jesus sayde: nowe is the sone of man glorifyed. And God is glorified by hym. Yf God be glorified by him/ God shall also glorify him/ in him sylfe: and shall straycht waye glorify hym.

Deare children/ yet a lytell whyle am I with you. Ye shall seke me/ and as I sayde vnto the iewes whither I goo/ thither can ye nott come. Also to you save I nowe. A newe commaundment geve I vnto you/ that ye love to gedder/ as I have loved you/ that evē soo ye lowe one another. By thys shall all mē knowe that ye are my disciples/ yf ye shall have love won to another.

Simon Peter sayd vnto hym: lorde whither goest thou? Jesus answered hym: whither I goo thou canst not folowe me nowe/ thou shalt folowe me afterwardes. Peter sayd vnto hym lorde why cannot I folowe the nowe? I will geve my lyfe for thy sake. Jesus āswered hym: Wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the/ the cocke shall nott crowe/ till thou have denyed me thryse.

The Gospell.

The. xiiij. Chapter.

AND he sayde vnto hys disciples: Lett nott youre hertes be trubled/ beleve in God/ & beleve ī me. In my fathers housse are many mā siōs. If it were not soo/ I wolde have tolde you. I goo to prepare a place for you. I will come a gayne/ & receve you evē vnto myselfe/ that whs ere I am/ theare maye ye be also. And whither I goo ye knowe/ and the waye ye knowe.

Thomas sayde vnto hī: Lorde we knowe not whyther thou goest. Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye/ verite/ and lyfe. No man cōmeth vnto the father/ but by me. Yf ye had knowē me ye had knowen my father also. And nowe ye knowe hym. And ye have sene hym.

Phillip said vnto hī: lorde shew vs thy father and it suffiseth vs Jesus sayde vnto hī: have I bene so lōge time with you: and yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And howe sayest thou thē: shewe vs the father? Beleveste thou nott that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my silfe: but the father dwellīge ī me is he that doeth the workes. Beleve that I am in the father/ & the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever beleweth on me/ the workes that I doo/ the same shall he do/ and gretter workes then these shall he do/ be cause I go vnto my father. And whats

soever ye axe ī my name/ that will I do/ that the father might be glorified by the sōne. Yf ye shal axe eny thynge in my name I will do it.

Yf ye love me kepe my cōmaundmentes/ ād I will praye my father/ ād he shall geve you a nother cōforter/ that he maye byde with you ever/ which is the spirete of truthe whome the worlde cānot receave/ be cause the worlde seyth hī not/ nether knoweth hym. Butt ye knowe hī/ For he dwelleth with you/ and shalbe ī you. I will nott leave you comfortlesse: I will come vnto you.

Yit is yet a litell whyle ād the worlde seyth me noo moare: but ye shall se me. For I live/ and ye shall live. That daye shall ye knowe that I am ī my father/ and my father in me/ and I in you.

He that hath my cōmundmētes ād kepeth thē/ the same is he that loveth me/ and he that loveth me shalbe loved of my father/ ād I will love hī/ and will showe myne awne silfe vnto hī. Judas sayd vnto him (not Judas iscarioth) lorde what is the cause that thou wilt shewe thy silfe vnto vs/ ād not vnto the worlde? Jesus answered and sayde vnto hym: yf a man love me and wyll kepe my sayinges/ my father also will love him/ and we woll come vnto hī/ and wyll dwell wyth hym. He that loveth me not/ kepeth nott my sayings. And the wordes which ye heare are nott myne/ but my fathers/ which sent me.

This have I spokē vnto you beynge yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thyngs/ and brynge all thynges to youre remembraunce/ whatsoever

I have tolde you.
peace I leve with you/ my peace I geve vnto you. Nott as the worlde geveth/ geve I vnto you. Lett not youre hertes be greved/ nether fesare ye. Ye have herde howe I saide vnto you: I goo ād come agayne vnto you. Yf ye loved me/ ye wolde verely reioyce/ be cause I sayde/ I goo vnto the father. For the father is gretter thē I/ And nowe have I shewed you/ before it come/ that when it is come to passe/ ye myght beleve.

Here after will I not talke many wordes vnto you. For the chefe ruelar off thys worlde commeth/ ād hath nought in me. But that the worlde maye knowe that I love my father/ And as my father gave me cōmoundment/ even soo do I. Ryse lett vs goo hence.

The. xv. Chapter.

I Am the true vyne/ and my father ys an husbande man. Every braunche that beareth nott frute in me/ he will take awaye. And every braunce that beareth frute will he pourge that it maye brīge moare frute. Nowe are ye cleane/ be the meanes of the wordes which I have spoken vnto you. Byde in me/ and I in you. As the braunche cannot beare frute off it sylfe/ excepte it byde in the vyne: no more can ye except ye abyde in me.

I am the vyne/ and ye are the braunches. He that abydeth in me/ ād I ī hym/ the same bryngeth forth moche frute. For with out me can ye do nothynge. Yff a man byde nott in me/ he ys cast forthe as a braunche/ and is wydered: and

men gadder them / and cast them into the fyre / and they burne. Yff ye byde in me / and my wor-des also bide in you: aske what ye will / and it shal-be geve̅ you. Heare i̅ is my father glorified / that ye beare moche frute / and be made my disciples.

As my father hath loved me / eve̅ soo have I loved you. Continue in my love. Yf ye shall kepe my co̅maundme̅ts / ye shall byde in my love / eve̅ as I have kept my fathers co̅maundments / and byde in his love. These things have I spoke̅ vn-to you / that my ioye myght remayne in you / and that youre ioye myght be full. Thys ys my com-maundme̅t / that ye love togedder as I have lo-ved you. Gretter love the̅ this hath no ma̅ / then that a man bestowe his lyfe for his frendes. Ye are my frendes / yf ye do whatsoever I co̅maun-de you. Hence forth call I you nott servaunts: For the servaunt knoweth nott what hys lorde doeth. Butt you have I called frendes: For all thyngs that I have herde of my father / I have openned to you.

Ye have not chose̅ me / but I have chosen you and ordeyned you that ye goo / and bringe forthe frute / and that youre frute remayne / that whats-soever ye shall aske off my father in my name he shulde geve it you.

This co̅maude I you / that ye love to gedder. yf the worlde hate you / ye knowe that he hated me before he hated you. Yf ye were of the worl-de / the worlde wolde love his awne. Be cause ye are not of the worlde / but I have chosen you out of the worlde / therfore hateth you the worlde. Remember my saynge / that I sayde vnto you:

the servaũte is not gretter then his lorde. yf thẽ ey have persecuted me/so will they persecute you Yff they have kept my sayinge/so will they kepe youres.

But all these thyngs will they do vnto you for my names sake/ be cause they have nott knowen hym that sent me. Yf I had not come and spokẽ vnto them / they shulde have no synne: butt nowe have they nothynge to cloke theyr synne with all. He that hateth me/ hateth my father. Iff I had nott done workes amonge them which none other man did / they shulde be with oute synne. But nowe have they sene/and yet have hated both me and my father: Even thatt the sayinge myght be fulfilled that is written in theyr lawe. They hated me with outt acause. Butt when the comforter is come/ whom I will sende vnto you from the father/wich is the spriete of verite/ which proceadeth off the father / he shall testifie off me. And ye shall beare witnes also / because ye have bene with me from the begynnynge.

The xvj. Chpter.

These thyngs have I sayde vnto you be cause ye shulde nott be hurte in youre fayth. They shall excomunicat you / ye the tyme shall come / thatt whosoever killeth you / will thynke that he doth God true service. And suche thyngs will they do vnto you/be cause they have not knowen the father nether yet me. These thyngs have I told you / that when that houre is come/ye shulde remember them/that I tolde you so. These thynges sayde I not vnto you at the begynns

ynge/be cause I was present with you.

Butt nowe goo I my waye to hym thatt sent me/and none of you axeth me: whither goest thou? but be cause I have sayde suche thynges vnto you/youre hertes are full off sorowe. Neverstheleſſe I tell you the trueth it is expediēt for you that I goo awaye. For yf I goo nott awaye/thatt comforter will nott come vnto you. Yff I departe I will sende hym vnto you. And when he is come/he will rebuke the worlde off synne/and of rightwesnes/and of iudgement. Of synne/be cause they beleve not on me: Of rightwesnes/be cause I goo to my father/and ye shall seme no moare: And of iudgement/be cause the chefe rueler of this worlde/is iudged alredy.

I have yet many thyngs to saye vnto you: but ye cannot beare them awaye nowe. When he is wons come (I meane the sprete of verite) he will leade you into all trueth. He shall nott speake of hym silfe: but whatsoever he shall heare/that shall he speake/and he will shewe you thyngs to come. He shall glorify me/for he shall receave of myne/ād shall shewe vnto you. All thynges that my father hath ar myne. Therfore sayd I vnto you that he shal take of mine ād shewe vnto you.

After awhyle ye shall nott se me/and agayne after a whyle ye shall se me: For I goo to my father. Thē sayd some of his disciples bitwene thē selves: what is this that he sayth vnto vs/after a whyle ye shall not se me/ād agayne after awhyle ye shall se me: and that I goo to my father. They sayde therfore: what is this that he sayth after a while? we cānot tell what he saith. Jesus

perceaved/that they wolde axe hym/and sayde vnto them: This is it that ye enquyre of bitwene youre selves/that I sayd/after a whyle ye shall nott se me/and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe ād lament/ād the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye.

A woman whē she traveyleth hath sorowe/because her houre is come: but as sone as she is delivered off her chylde she remembreth no moare her anguysshe/for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne/and youre hertes shall reioyce/ād youre ioye shall no man take frō you. And in that daye shall ye axe me no question. Verely verely I saye vnto you/whatsoever ye shall axe the father in my name/he will geve it you. Hetherto have ye axed no thīge/ī my name. Axe ād ye shall receave it: that youre ioye maye be full.

These thingis have I spoken vnto you in proverbes. The tyme will come whē I shall no moare spake to you in proverbes: but I shall shewe you playnly frō my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym silfe loveth you/because ye have loved me. and beleved that I cam out from god. I wēt out from the father/and cam into the worlde: I leve the worlde agayne/and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly/and thou vsest no proverbe. Nowe knowe we that thou vnderstōdest all thīges/and nedest not that eny man shulde axe the

eny queſtion. Therfore beleve we that thou cam̃ſt from god. Jeſus anſwered thē: Nowe ye do beleve. Beholde the houre draweth nye/ and ys alredy come/ that ye ſhalbe ſcatered every man his wayes/ ād ſhall leave me alone. And yet am I not alone. For my fathey is with me.

These wordes have I ſpoken vnto you that i me ye myght have peace. In the worlde ſhall ye have tribulacion: but be of good cheare/ I have overcome the worlde.

The. xvij. Chapter.

These wordes ſpake Jeſus ād lifte vppe his eyes to heven/ and ſayde: father the houre is come glorify thy ſonne that thy ſōne maye glorify the. As thou haſt geven hym power over all fleſhe/ that he ſhulde geve eternall life to as many as thou haſt geven him. This is life eternall that they myght knowe the that only very God: and whom thou haſt ſent Jeſus Chriſt.

I have glorifyed the ō the erth. I have fynyſſheed the workes whych thou gaveſt me to do. And nowe glorify me thou father in thyn awne preſence/ with the glory which I had with the yerre the worlde was. I have declared thy name vnto the men whych thou gaveſt me out off the worlde. Thyne they were/ and thou haſt geven them me/ and they have kept thy ſayinges. Nowe have they knowen that all thīgs whatſoever thou haſt geven me/ are of the. For I have gevē vnto them the wordes which thou gaveſt me/ ād they have receaved them/ and have knowen ſurely that I cam out from the: and have beleved

that thou diddest send me.

I praye for them. I praye not for the worlde: but for them which thou hast geven me/ for they are thyne/ and all myne are thyne / ād thyne are myne/ ād I am glorifyed in thē. And now am I no moare ī the worlde/ but they are ī the worlde/ and I come to the. Wholy father kepe in thyne awne name them which thou hast gevē me/ that they maye be one as we are. Whyll I was with them in the worlde / I kepte them in thy name. Those that thou gavest me/ have I kepte / and none of them is lost/ but that lost chylde/ that the scripture myght be fulfilled.

Nowe come I to the/ and these wordes speake I in the worlde that they myght have my ioye full in them. I have geven them thy doctryne/ and the worlde hath hated them / be cause they are nott off the worlde/ even as I am not of the worlde. I desyre not that thou shuldest take thē out of the worlde: but that thou kepe them from evyll. They are not off the worlde/ as I am not of the worlde. Sanctify them ī thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde/ evē soo have I sent them into the worlde/ And for their sakes sanctify I my silfe/ thatt they also myght be sanctified thorowe the thrueth.

I praye not for them alone: butt for them also which shall beleve on me thorowe their preachynge/ that they all maye be one/ as thou father arte in me/ and I in the/ that they maye be also one in vs / that the worlde maye beleve that thou hast sent me. And that glory that thou gas

vestme Jhave gevē thē/that they maye be wo-
ne/as we are wone. Jam in thē and thou arte i
me/that they maye be made perfecte i won/ād
that the worlde maye knowe that thou hast sent
me/ād hast loved them/as thou hast loved me.

Father Jwill that they which thou hast gevē
me/be with me where Jam/that they maye se
my glory which thou hast geven me. For thou
hast loved me before the makynge of the worlde
O righteous father the very worlde hath nott
knowen the: butt Jhave knowen the/and these
have knowen that thou hast sent me. And Jha-
ve declared vnto them thy name/and will decl-
are it/that the love wher with thou lovedst me/
be in them/and that Jbe in them.

The. xviij. Chapter.

When Jesus had spoken these wordes/he
wēt forth wih this disciples over the bro-
ke Cedron/where was a gardē/into the which
he entred with his disciples (Judas also wich
betrayed hym knewe the place/for Jesus oftē tyi-
mes resorted thither with his disciples) Judas
then after he had receaved a bonde off men/and
ministers of the hy prestes/and of the pharises
cam thither with lanterns/ād fyerbrondes/ād
wepens. Then Jesus knowynge all thyngs that
shulde come on hym/went forth and sayde vn-
to them: whom seke ye? They answered hym:
Jesus off nazareth. Jesus sayde vnto them: J
am he.

Judas also which betrayed hī stode by with
thē. As sone as he had sayd vnto them Jam he

they went backe wardes and fell to the grounde.
He ared them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered / I sayde vnto you / I am he. Iff ye seke me / lett these goo theyr waye / That the sayinge mvght be fulfilled which he spake: of them which thou gavest have I not lost one.

Simon Peter had a swearde / and drue hym out / and smote the hye prestes servaunt / and cut off his right eare. The servauntes name was Malchas. Then sayde Jesus vnto Peter: put vppe thy swearde into the sheath: shall I not dryncke of the cuppe which my father had geven me? Then the company / and the Captayne / and the ministers off the iewes / toke Jesus and bounde hym / and ledde hym awaye to Anna fyrst: For he was fatherelawe vnto Cayphas / which was the hye preste thatt same yeare. Cayphas was he that gave counsell to the iewes that it was expedient that won man shulde deye for the people.

Simon Peter folowed Jesus / and another disciple / that disciple was knowen of the hye preste / and went in with Jesus into the pallys off the hye preste. Peter stode att the doze with outt. Then wentt outt thatt other disciple which was knowen vnto the hye preste / and spake to the damsell thatt kept the doze / and brought in Peter. Then sayde the damsell that kept the doze vnto Peter: Arte nott thou wone off this mannes disciples? He sayde: I am nott. The servauntes and the ministers stode there / and had made a fyre off coles. For it was colde / and they warmed them selves. Peter also stode amonge them a4

nd warmed hym silfe.

The hye preste axed Jesus of his disciples/ and of his doctrine. Jesus answered hym: I spak openly in the worlde. I ever taught in the synagoge and in the temple whither all the iewes resorted: and in secrete have I sayde nothyuge: why axest thou me? Axe them whiche herde me what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken / one off the ministers which stode by/ smote Jesus on the face sayinge: Answrest thou the hye preste soo? Jesus answered hym: Yf I have evyll spoken/ beare witnes of the evyll: yf I have well spoken/ why smytest thou me? Annas sent hym bounde vnto Cayphas the hye preste.

Simon Peter stode and warmed hym silfe/ and they sayde vnto hym: Arte not thou also wō of his disciples? He denyed itt/ and sayde: I am not. Won of the servaunts of the hye preste (his cosyn whose eare Peter smote of) sayde vnto hym: did not I se the in the gardē with hym? Peter denyed it agayne. and īmediatly the cocke crewe.

Then ledd they Jesus from Cayphas into the housse of iudgement. Hit was in the mornynge/ and they them selves went not into the iudgemēt housse lest they shulde be defyled / butt that they myght eate Pascha. Pilate then went oute vnto them and sayde: What accusacion brynge ye agaynste this man? They answered and sayd vnto hym: Iff he were nott an evyll doar/ we wolde not have delyvered hym vnto the. Then sayd Pilate vnto them: take hym vnto you / and iudge hym after youre awne lawe. The iewes sayde

vnto hym. It is nott lawfull for vs to putt eny man to deeth. That the wordes of Jesus myght be fulfilled which he spake/ signifyinge what deeth he shulde deye.

Then Pilate entred into the iudgement house agayne/ and called Jesus/ and sayd vnto hī: Arte thou kynge of the iewes? Jesus answered: sayst thou that off thy sylfe/ or did other tell ytt the of me? Pilate answered: Am I a iewe? Thyne awne nacion an hye prestes have delivered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yff my kyngdome were of this worlde thē wolde my ministers suerly fight/ that I shulde not bedelyvered to the iewes/ but nowe is my kīgdome not from hence. Pilate sayde vnto hym: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne/ and for this cause cam I into the worlde/ that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym: what is trueth?

And whē he had sayde that/ he went out agayne vnto the iewes/ and sayde vnto thē: I fynde in hī no cause at all. Ye have a costome amonge you/ that I shulde delyvre you wō loosse at ester. will ye that I loose vnto you the kynge of the iewes. Thē cryed they all againe sayinge: Not hī/ but Barrabas. Barrabas was a Robber.

The xix. Chapter.

Then Pilate toke Jesus and scourged hym. And the soudiers wonde a croune off thor

nes and put it on his heed. And they did on hym a purple garment / and sayd: hayl kynge off the iewes. And they smote hym on the face. Pilate went forthe agayne / ād sayde vnto them: behold / de I bryng̃e him forth to you / that ye maye know / we that I fynde no faute in hym. Then cam Jesus forthe wearynge a croune of thornes / and a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hye prestes and ministers sawe him / they cryed sayinge: crucify him / crucify hym. Pilate sayde vnto thē: Take ye hym and crucify hym: For I fynde no cause in hym. The iewes answered hym: We have a lawe / ād by oure lawe he ought to deye: be cause he made hym silfe the sonne of God.

When Pilate herde that sayinge / he was the moare afrayde / and went agayne ī to the iudgment housse / and sayde vnto Jesus: whence arte thou? Jesus gave hym none answere. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou nott that I have power to crucify the / and have power to loose the? Jesus answered: Thou coudest have no power att all agaynst me / except it were geven vnto the from above. Therfore he that delivered me vnto the / is moare in synne. And from thēce forthe sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo / thou arte not Cesars frende. Whosoever maketh hī silfe a kynge / is agaynst Cesar.

Whē Pilate herde that sayīge he brought Jesus forthe / and sate doune to geve sentence / in a place calted the pavement: Butt in the hebrue

tonge / Gabbatha. (Hitt was the saboth even which falleth in the ester fest / and aboute the sixte houre) And he sayde vnto the iewes: Behold youre kynge. They cryed / awaye with hym / awaye with hym / Crucify hym. Pilate sayde vnto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar Thē delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse / and went forthe into a place called the place off deed meñs sculles (which is named in hebrue / Golgatha) where they crucified hym. And with hym two other: on ether syde won / and Jesus in the myddes. Pilate wrote his title / and put it on the crosse: The wrytynge was / Jesus off anzareth / kynge off the iewes. This tytle reed many off the iewes. For the place where Jesus was crucified / was neye to the cite. And it was written in hebrue / greke / and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott / kynge off the iewes: butt that he sayde / I am kynge of the iewes. Pilate answered: what I have written / that have I written.

The soudiers / when they had crucified Jesus / toke his garmentꝭ ād made foure partes / to every soudier a parte / and also his coote. The coote was with out seme woven vppon thorowe and thorowe. And they sayde won to another: Lett vs nott devyde it: butt cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amōge thē / ād on my coote did cast lottes. And the soudiers

did soche thynges in dede.

There stode by the crosse of Jesus his mother/ and his mothers sister / Mary the wyfe off Cleophas / and Mary magdalene. When Jesus sawe his mother / ād the disciple stondynge whō he loved / he sayde vnto his mother: Womā beholde thy sonne. Thē sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaved that all thynges were performed / that the scriptures myght be fulfyled / he sayde: I thyrst. There stode a vessell full off veneger by. They filled a sponge with venegre / and wonde it about with ysoppe / and put it to his mougth. As sone as Jesus had receaved of the venegre / he sayd: It is fynnesshed / ād bowed his heed / ād gave vppe the goost.

The iewes thē be cause it was the saboth eve that the bodyes shuld not remayne apō the crosse ō the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. Thē cam the soudiers and brake the leggs of the fyrst / and of the other which was crucified with Jesus. When they cam to Jesus and sawe that he was deed alredy / they brake not his legges: butt one off the soudiers with a speare / thrust hym into the syde / ād forth with cam there out blude and water.

And he that sawe it bare recorde / and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thīges were done that the scripture shulde be fulfilled: Ye shall

not breake a boone of him. And agayne another scripture sayeth: They shall loke on hym / whō they pearsed.

After that / Joseph off Aramathia (whych was a disciple of Jesus: but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave hī licence. And there cā also Nicodemus which att the begynnynge cam to Jesus by nyght / ād brought of mirre and aloes mīgled to gedder about an hundred pounde wayght. Then toke they the body of Jesu and wonde it in lynnen clothes with those cōfeccions as the māner of the iewes is to bury. In the place where Jesus was crucifis to bury. In the place where Jesus was crucified / was a garden / ād in the garden a newe sepulcre / wherin was never mā layde. There layde they Jesus be cause of the iewes saboth even / for the sepulcre was nye at honde.

The. xx. Chapter.

The morowe after the saboth daye cā Mary magdalene erly when it was yet darcke / vnto the sepulcre / and sawe the stone rowled awaye from the toumbe. Then she ranne / and cam to Simon Peter / and to the other disciple whom Jesus loved / and sayde vnto them: They have taken awaye the lorde out off the toumbe and we cannot tell where they have layde hym. Peter went forth and that other disciple / and cam vnto the sepulcre. They ranne bothe to gether / and that other disciple did out runne Peter / and cam fyrst to the sepulcre. And he stouped doune and sawe the lynnen clothes / yet went

he not in. Then cam Simon Peter folowynge hym/ and went into the sepulcre/ and sawe the lynnen clothes lye/ and the napkyn that was aboute hys heed nott lyinge wyth the lynnen clother/ but wrapped togedder in a place by yt sylfe. Then went in also that other disciple whych cam fyrst to the sepulcre/ and he sawe and beleved. For as yett they knew nott the scriptures/ that he shulde ryse agayne from doeth. And the disciples went awaye agayne vnto their awne home.

Mary stode with out att the sepulcre wepynge: As she wept/ she bowed her sylfe into the sepulcre ād sawe two angels clothed in whyte sittyng the one att the heed/ and the other at the feete/ where they had layde the body of Jesus. They sayde vnto her: womā why wepest thou? She sayde vnto them: They have taken awaye my lorde/ and I wote not where they have layde hī. When she had thus sayde/ she turned her sylfe backe and sawe Jesus stondynge/ and knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener/ sayde vnto hym: Syr if thou have borne hī hence tell me where thou hast layde him/ and I will take hym awaye. Jesus sayde vnto her: Mary. She turned her sylfe/ and sayde vnto hym: Rabboni which is to saye master. Jesus sayde vnto her: touche me not/ for I have nott yet ascended to my father. Butt goo to my brothren and saye vnto them/ I ascende vnto my father/ and youre father: my God/ and youre god. Mary mags

dalene cam and tolde the disciples that she had sene the lorde/ and that he had spoken soche thīges vnto her.

The same daye at nyght/ whych was the morowe after the saboth daye/ when the dores were shutt (where the disciples were assembled together for feare of the iewes) cam Jesus ād stode in the myddes/ ād sayd to them: peace be with you. And when he had so sayde/ he shewed vnto them his hondes and his fete/ and his syde. Thē were the disciples glad whē they sawe the lorde. He sayde vnto them agayne: peace be with you. As my father sent me/ even so sende I you. Whē he had sayde that/ he bluwe on them/ and sayde vnto them: Receave the holy goost: whosoevers synnes ye remyt/ they are remitted vnto them: And whosoevers synnes ye retayne/ they are retayned.

Thomas one off the twelve/ called didimus/ was not with them when Jesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto thē: except I se in his hondes the prent of the nayles/ and put my fynger in the holes off the nayles/ and thruste my honde into hys syde/ I will not beleve.

And after viij dayes agayne/ the disciples were with in/ ād Thomas was with them. Jesus cam when the dores were shet/ and stode in the myddes and sayde: peace be with you:

Thē sayde he to Thomas: put ī thy fynger here/ and se my hondes/ and putt forth thy honde and thrust hym into my syde/ and be nott wyth out fayth: but beleve. Thomas answered ād sa-

yde vnto hym: my lorde/ and my God. Jesus sayde vnto hym: Thomas because thou hast sene me/ therfore hast thou beleved: Happy are they that have not sene/ and yet have beleved.

And many other signes did Jesus i the presence of his disciples/ which are not written in this boke. These are written that ye myght beleve that Jesus is Christ the sonne of God. and that ye in belevynge myght have life thorewe his name.

The xxj. Chapter.

After thatt Jesus shewed hym silfe agayne at the see of ryberias. And on this wyse shewed he hi silfe. There were to gedder Simō Peter and Thomas/ which is called Didimus: and Nathanael of Cana a cite of galile/ ād the sonnes off Zebedei/ and two other off the disciples/ Simon Peter sayde vnto them: I goo afysshynge. They sayde vnto hym: we also wyll goo wyth the. They went their waye and entred into a shippe strayght waye/ and that nyght caught they noo thynge. When the mornynge was nowe come/ Jesus stode on the shore/ Nevertheles the disciples knewe not that it was Jesus. Jesus sayde vnto them: Syrs/ have ye eny meate? They answered hym noo. And he sayde vnto them: cast out youre nett on the right syde of the shippe/ ād ye shall fynde. They cast out/ and anon they were not able to drawe it for the multitude of frysshes. Then sayde the disciple whom Jesus loved vnto Peter: It is the lorde. When Simon Peter herde that it was the lorde/ he gyrde his mantell to hym (for he was naked) and sprange into the

see. The other disciples cam by shippe: For they were nott farre from londe/ butt as itt were two hondred cubitf/ And they drewe the net with fisshes. As sone as they were come to londe/ they sawe hoot coles layde and fisshe laye ther on/ and breed. Jesus sayde vnto them: brynge of the fisshes which ye have nowe caught. Simon Peter stepped forthe and drewe the nett to londe full of greate fisshes/ an hondred and .liij. And for all there were so many/ yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste axe hym: what arte thou? For they knewe that it was the lorde. Jesus then cam and toke breed/ and gave them/ & fisshe lykwyse. And this is nowe the thyrde tyme that Jesus apered to his disciples/ after that he was rysen agayne from deeth.

When they had dyned/ Jesus sayde to Simō Peter: Simon Joāna/ lovest thou me more then these? He sayde vnto hym: ye lorde/ thou knowest/ that I love the. He sayde vnto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna/ lovest thou me? He sayde vnto hym: ye lorde thou knowest that I love the He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde tyme: Simon Joanna/ lovest thou me? Peter sorowed because he sayde the thyrde tyme/ lovest thou me/ and sayde vnto hym: Lorde/ thou knowest all thynge/ thou knowest that I love the. Jesus sayde vnto hym. fede my shepe.

Verely verely I saye vnto the/ whē thou was stronge/ thou gerdedst thy silfe/ and walkedst

whither thow woldest. but when thou arte olde/ thou shalt stretche forthe thy hondes / ād a nother shall gyrde the / and leade the whither thou woldest not. That spake he signifyinge by what deeth he shulde glorify God.

And when he had sayde thus / he sayd to hym Folowe me. Peter turned about / and sawe that disciple whom Jesus loved folowynge (which also lened on his brest at super) and sayde: lorde which is he that shall betraye the? When Peter sawe hym / he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto hym: Yf I will have hym to tary tyll I come / what is that to the? folowe thou me. Then went this sayinge abrode amonge the brethren / that that disciple shulde nott deye. And Jesus sayde nott to hym / he shall not deye: butt yff I will that he tary tyll I come / what is that to the? The same disciple is he / which testifieth off these thynges / and wrote these thynges. And we knowe we / thatt hys testymony is true.

There are also many other thynges which Jesus did: the which yff they shulde be written every one / I suppose the worlde coulde nott cōtayne the bokes that shulde be written.

Here endeth the Gospell off Sainct Jhon.

The Actes off The Apostles.

The fyrst Chapter.

IN my fyrst treatise (Deare frende Theophilus) I have written off all that Jesus began to do and teache/ vntill the daye in the whiche he was take vp/ after that he thorowe the holy goost/ had geven commaundementes vnto the Apostles/ whiche he chose: to whom also he shewed hym silfe alive/ after his passion by many tokens/ aperynge vnto them fourty dayes/ and spake vnto them off the kyngdom of god/ and gaddered them to gedder/ and comaunded them/ that they shulde not departe from Jerusalem: but to wayte for the promys of the father/ wher of ye have herde off me. For Jhon baptised wyth water butt ye shalbe baptised with the holy goost/ and that wyth in this feawe dayes.

When they were come togedder/ they axed of hym/ sayinge: Master wilt thou at this tyme restore agayne the kyngdom of israhel? He sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath putt in hys awne power: but ye shall receave power off the holy goost which shall come on you. And ye shals

be witnesses vnto me in Jerusalem / and in all iewery / and in samary / and even vnto the worldes ende.

And when he had spoken these thyngs / whyll they behelde he was taken vp / and a cloude receaved hym vp out of their sight. And as they fastenned their eyes in heven / as he went / loo two men stode by them in white clothynge / which also sayde: ye men of galile / why stonde ye gasynge vp into heven? This same Jesus which is taken vp from you in to heven / shall soo come / evē as ye have sene hym goo into heven.

Then returned they vnto Jerusalem frō mount olivete / which is neye to Jerusalem / cōteynynge a saboth dayes iorney. And whē they were come in / they went vp into a parler / where abode both Peter ād James / Jhō and Andrew / Phillip ād Thomas / Bartlemew ād Mathew / James the sonne off Alpheus / and Simon Zeslotes / and Judas James sonne. These all continued with one acorde / in prayer / ād supplicacion with the wemen / and Mary the mother off Jesu. And with his brethren.

And in those dayes Peter stode vp in the mydes of the disciples and sayde (The noumbre off names were aboute an hondred ād twenty) Ye men and brethren / thys scripture must nedes be fulfilled which the holy goost thorow the mouth of David spake before of Judas / which was gyde to them that toke Jesus. For he was noumbred with vs and obtayned fellisship in thys ministracion. And he hath nowe possessed a plott of grounde with the rewarde off iniquyte. And

when he was hanged / brast a sondre in the myd-
des / and all his bowels gusshed out. And it is
knowen vnto all the inhabiters off Jerusalem.
In so moche that that felde is called in their mo-
ther tonge / Acheldema / that is to saye the bloud
felde.

Hit is written in the boke off psalmes / His ha-
bitacion be voyde / and noo man dwellynge the-
rin: and his bisshoprycke lett another take. Wh-
erfore off these men which have companyed wi-
th vs (all the tyme that the lorde Jesus went out
and in amonge vs / begynnynge att the baptim
of Jhon vnto that same daye that he was taken
vp from vs) must one be ordeyned to be a witn-
es with vs of his resurreccion.

And they apoynted two / Joseph called Bar-
sabas (whose syrname was Justus) and Mas
thias. And they prayed saynge: Thou lorde wh-
iche knowest the hertf of all men / shewe whether
thou hast chosen of these two / that the one maye
take the roume of this ministracion / and apost-
leshippe from the which Judas by transgressiō
fell / that he myght goo to his awne place. And
they gave forthe their lottes / and the lott fell on
Mathias. And he was counted with the elevē
apostles.

The. Seconde. Chapter.

When the fyftith daye was come / they we-
re all with one accorde gaddered toge-
dder in won place. And sodenly there cā
a sounde from heven as it had bene the commys
nge off a myghty wynde / and it filled all the hos

usse where they sate. And there apered vnto thē cloven tonges/as they had bene fyre/and it sate apon eache off them: and they were all filled wis ith the holy goost/and began to speake with oths er tonges/ even as the spyrete gave them vtteras unce.

There were dwellynge at Jerusalem iewes/ devoute men/ which were off all nacions vnder heven. When this was noysed aboute/the mul⁹ titude cam togedder and were astonyed/be caus se that every man herde them speake ī his awne tounge. They wondred all/ and marveylled sa⁹ yinge amōge them selves: Loke/ are not all thes se which speake off galile? And howe heare we every mā his awne tounge wherein we were bo⁹ ren? Parthians/ Medes/ and Elamyte and the inhabiters of Mesopotamia/ off Jury/ Capa⁹ docia/ Ponthus/ād of Asia/ Phrigia/ Pamphy⁹ lia/ and of Egipte/ and off the parties off Libi⁹ a/ which is besyde Syrene/ And straungers off Rome/ Jewes and Proselites/ Grekes and A⁹ rabians: We have herde them speake with ou⁹ re awne tounges the greate workes off god. Thy ey were all amased/ and wondred sayinge won to another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven/ and lift vp his voyce/ and sayde vnto them: Ye men off Jewry/ād all ye that inhabit Jerusalem: be ths is knowē vnto you/ and with youre eares heare my wordes. these are nott dronken/ as ye wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spokē by the prophet

Johell: Hit shalbe ī the last dayes (sayth God) of my sprete I will poure out apō all flesshe. And youre sonnes / ād youre doughters shall prophesy / youre yonge men shall se visions. And youre olde men shall dreme dremes. And on my servauts / ād on my honde maydens I will poure out off my sprete in those dayes / And they shall prophesy. And I will shewe wonders in hevē above / and tokens in the erth be nethe / bloud ād fyre / and the vapour off smoke. The sun shalbe turned into darknes / and the mone into bloud / before that greate / and that notable daye of the lorde come. And the tyme shall come that whosoever shall call on the name of the lorde / shalbe saved. Ye men off Israhel / heare these wordes. Jesus of Nazareth / a man approved off God amonge you with myracles and wondres / and signes which God did by hym in the mydes off you / as ye youre selves knowe: hym have ye taken by the hondes of vnrightewes persones / after he was delivered by the determinat counsell and foreknoweledge of God / and have crucifised and slayne hym / whom god hath raysed vpp and lowsed the sorowes of deeth / be cause it was vnpossible that he shulde be holden of it. David speaketh of hym: Afore honde / sawe I God alwayes before me: For he is on my right honde / that I shulde nott be moved. Therfore did my hert reioyce / and my tonge was glad. Moreover also / my flesshe shall rest ī hope be cause thou shalt not leve my soul ī hell / nether shalt suffre thy saynt to se corrupcion. Thou hast shewed me the wayes of lyfe / Thou shalt make me full off ioye

with thy countenaunce.

Men and brethren/ lett mefrely speake vnto you of the patriarke David: For he is both deed and buryed/ and his sepulcre remayneth with vs vnto this daye. Therfore sence he was a prophet/ and knewe that God had swore with anothe to hym/ that the frute of his loynes shulde sit on his seate: He sawe before/ and spake of the resurreccion of Christ/ that his soule shulde not be lefte in hell: nether his flesshe shulde se corrupcion. This Jesus hath God raysyd vppe/ whyere of we all are witnesses.

Sence nowe that he by the right honde of god exalted is/ and hath receaved off the father the promys off the holy goost/ he hath sheed forthe that which ye nowe se and heare. For David is not ascendid into heven/ but he sayde: The lorde sayde to my lorde sit on my right honde/ vntill I make thy foes/ thy fote stole. So therfore lett all the house of Israhel knowe for a suerty/ that God hath made the same Jesus whome ye have crucifyed/ Lorde and Christ.

When they herde this/ they were pricked in their hertes/ and sayd vnto Peter/ and vnto the other apostles: Ye men and brethren/ what shall we do? Peter sayde vnto them: Repent and be baptised every one off you in the name of Jesus Christ/ For the remission off synnes/ and ye shall receave the gyfte off the holy goost. For the promys was made vnto you/ and to youre chyldren/ and to all that are afarre/ even as many as oure lorde God shall call. And with many other wordes bare he witnes/ and exhorted them

saying: Save youre selves from this vntowards generacion. They that gladly receaved hys preachynge were baptised / And the same daye there were added vnto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe / and in breakynge of breed / and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gadderedthē togedder / and had all thynges cōmen. And solde their possessions and goodes / and parted them to all men / as every man had nede. And they continued dayly with one acorde in the temple / and brake breed in every housse / and ate their meate togedder with gladnes / and singlenes of hert prayesynge god / and had favcour with all people / and the lorde added to the congregacion dayly them that shulde be saved.

The .iij. Chapter.

PEter and Jhon went vp to gedder into the temple at the nynthe houre of prayer: and there was a certayne mā halt from his mothers wombe / whom they brought ād layde at the gate of the tēple called beautifull / to axe his almes of them that entred into the temple. When he sawe Peter and Jhō / that they wolde ī to the temple / he desyred to receave an almes / Peter fastened his eyes on hym with Jhon and sayde: loke on vs / and he gave hede vnto them / trustinge to receave some thynge of them. Then sayd Peter: Silver and golde have I none / suche as I have

geve I the. In the name of Jesu Christ off Nazareth/ryse vppe and walke. And he toke hym by the right honde/ and lifte him vppe. And immediatly his fete ād anclebones receaved strenght/ and he sprange/ stode/ ād also walked/ ād entred with them into the temple walkinge/ and leapynge/ and laudynge god.

And all the people sawe hym walke and laude God. And they knewe hym/ that ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondred / and were sore astonnyed at that which had happened vnto hī. As the halt whych was healed helde Peter and Jhon/ all the people ranne amased vnto them in Solomons hall.

When Peter sawe that/ he answered vnto the people: Ye men off Israhell/ why marvayle ye at this? Or why loke ye soo stedfastly on vs/ as though by oure awne power/ or holynes we had made thys man goo? God off Abraham/ Isaac/ and Jacob/ the God off oure fathers hath glorified hys sonne Jesus/ whom ye betrayed/ ād denyed in the presence of Pilate/ when he had iudged hym to be lowsed: but ye denyed the holy and iust / and desyred that he shulde geve you a mortherer/ and kylled the lorde off lyfe whō god hath raised from deeth/ of the which we are witnesses: And hys name thorow the fayth off hys name hath made thys man sounde whom ye se and knowe. And the fayth which ys by hī/ hath to thys man geven thys health/ in the presence of you all.

And nowe brethren I wote wele that thorow

ignorauncye have done ytt / as did also youre heddes. Butt God which shewed before by the mougth off all hys prophetes that Christ shulde suffre / hath thus wyse fulfilled it. Repēt ye therefore and turne that youre synnes maye be done awaye whē the tyme of comforte cōmeth / which we shall have of the presence of the lorde / ād whē god shall sende hī / which before was preached vnto you / that is to wite Jesus Christ / whych must hevē receave vntill the tyme that all thynges be restored agayne / which god hath spokē by the mougth off all hys holy prophetes sence the worlde began.

For Moses sayd vnto the fathers: A prophet shall youre lorde god rayse vp vnto you / won of youre brethren / lyke vnto me / hym shall ye heare ī all thīges whatsoever he shall saye vnto you. For the tyme will come / that every soule which shall not heare that same prophet / shalbe eryled frō the people. Also all the prophetes frō Samuell / and thence forth as many as have spoken / have in lykwyse tolde of these dayes. Ye are the chyldren of the prophetes / and to you pertayneth the testament that god hath made vnto oure fathers saying to Abrahā: Even in thy seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus / and hī he hath sent to blysse you / that every one off you shulde turne from his wickednes.

The. iiij. Chapter.

AS they spake vnto the people / the prestes ād the ruelar off the temple / and the saduces

cam apon them / takynge greveously that they taught the people and preached in the name off Jesus the resurreccion from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of thē which herde the wordes beleved / and the noumbre off the men was aboute fyve thousande.

Hytt chaunsed on the morwe that their ruelers / and seniours / and scribes / as Annas the chefe prest / and Cayphas / and Jhon and Alexander / and as many as were off the kynred off the hye prest / were gaddered to geddēr at Jerusalem / and set them in the myddes / and axed by what power / or ī what name have ye done this fyrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniours of israhel / if we this daye are examined of the goode dede done to the sycke man by what meanes he is made whoale: be ytt knowen vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / thys man stondeth heare present before you whoale. This is the stone cast a syde of you bylders which is sett in the chefe place of the cornez. Nether is there health in eny other. Nor yet also is there eny other name geven to men wherin we must be saved.

When they sawe the boldnes off Peter and Jhon / And knew that they were vnlerned men and laye people / they marveylled / and they knew them / that they were with Jesu. Seinge als

so the man whych was healed stondynge wyth them/ they coulde nott saye agaynst yt/ but coun-
maunded them to goo a syde out of the counsell/
And commened amonge them selves sayinge:
what shall we do to these men? For a manyfest
signe is done by them/ and is openly knowen to
all them that dwell in Jherusalem/ and we can-
nott denye it: But that it be noysed no father a-
monge the people/ lett vs threaten and chaurge
them that they speake hence forth to noo man in
this name.

And they called them/ and cõmaunded them
that in noo wyse they shulde speake or teache in
the name off Jesu. Butt Peter and Jhon ans-
wered vnto them and sayde: whither yt be right
in the syght of god to obeye you moare then god
iudge ye. For we cannot butt speake that wh-
ich we have sene and herde. Soo threatened they
them and lett them goo/ And founde noo thynge
howe to punnysshe them/ be cause of the people:
For all men lauded God for the myracle whych
was done. For the man was above fourty yea-
re olde/ on whom this myracle of healinge was
shewed.

As sone as they where let goo they cam to thes
ir felowes/ and shewed all thatt the hye prestes
and seniours had sayde. When they herde that/
with one mynde they lyfte vp their voyces to god
and sayde: Lorde/ thou arte God which hast
made heven and erth/ the see and all thatt in thẽ
ys/ whych by the mougth off thy servannt Das
vid hast sayd: Why did the hethen grudge/ and
the people immagen vayne thynges. The kyns

yf off the erth stode vp and the ruelars cam to gedder agaynst the lorde / And agaynst his Christ.

For off a trueth agaynst thy holy chylde Jesus / whom thou hast annoynted / bothe Herode and also Poncius Pilate wyth the gentyls / and the people off Jsrahel / gaddered them selves to gedder forto do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenyngs / and graunte vnto thy servaunts wyth all confydence to speake thy worde. So that thou stretche forth thy honde that healynge / and signes / and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed / the place moved wheare they were assembled to gedder / and they were all filled with the holy goost / and they spake the worde of god boldely.

The multitude of them that beleved / were off won hert / And off won soule. Also none off them sayde / that eny thynge off those whych he possessed was his awne: Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nether was there eny amonge them thatt lacked. For as many as were possessers off londs or houses / solde them and brought the pryce off tho thyngs whych were solde / and layed ytt doune att the Apostles fete. And distribucion was made vnto every man accordynge as he hade nede.

And Joses which was also called of the apos

stles Barnabas (that is to saye the sonne of cō-
solacion/beynge a levite/and off the countre off
Cipers) had londe/and solde itt/and layde the
pryce doune at the apostles fete.

The v. Chapter.

A Certayne man named Ananias with Sa-
phira his wyfe solde a possession/and kep-
te awaye parte of the pryce (his wyfe also beyn-
ge of counsell) and brought a certayne parte ād
layde itt doune att the apostles fete. Then sayde
Peter: Ananias how is it that satan hath filled
thyne hert/thatt thou shuldest lye vnto the holy
goost/and kepe awaye parte off the pryce off the
lyvelod: Pertayned it not vnto the only? And af-
ter it was solde/was not the pryce in thyne aw-
ne power? Howe is it that thou hast conceaved
this thynge in thyne herte? Thou hast nott lyed
vnto men/but vnto God. When Ananias her-
de these wordes/he fell doune and gave vp the
goost. And grett feare cam on all them that these
thynges herde. And the yonge men roose vp and
put hym a parte/and caryed hym out/and bur-
yed hym.

Hit fortuned as it were aboute the space of iij.
houres after/that his wyfe cam in ignoraunt of
that which was done. Peter sayde vnto her: Tell
me/solde ye the londe for so moche? And she say-
de: ye for so moche. Peter sayd vnto her: why ha-
ve ye agreed to geder/to tempt the spirete off the
lorde? Loo/the fete off them which have buryed
thy husbande are at the dore/and shall cary the
out/thē she fell doune straight waye at his fete

and yelded vp the goost. The yonge men cam in
&d founde her ded/ &d caryed her out &d buryed
her by her husbande. And grett feare cam on all
the congregacion. And on as many as herde it.

By the hõdes of the Apostles were many sig-
nes and wondres shewed amonge the people.
And they were all togedder wyth one acorde in
Solomons hall. And of other durst noo man ios-
yne hym silfe to them: but the people magnyfyed
them. The noumbre of them that beleved in the
lorde bothe of men and wemen grewe moare &d
moare in somoche that they brought their sicke ĩs
to the strettes/ and layde them on beddes &d pa-
lettꝭ/ that at the lest waye the shadowe off Peter
when he cam by/ myght shadowe some of them.
There cam also a multitude out off the cites ro-
und about vnto Jerusalem/ bryngyng with thẽ
their sicke and them whych were vexed with vn-
clene sprettes. And they were healed every won.

The chefe preste arose vp and they thatt were
with hym (which is the secte off the Saduces)
and were full of indignacion/ and layde hondes
on the apostles/ and put them in the cõmen pres-
son: but the angell of the lorde by night openned
the preson doze/ and brought them forthe/ and
sayde: goo steppe forthe/ and speake in the tem-
ple to the people all the wordes of this lyfe. Whẽ
they herde that/ they entred into the temple erly
in the moznynge and taught.

The chefe prest cam &d they that were with hĩ
and called a counsell togedder/ and all the semi-
ours off the chyldren off israhel/ and sent to the
preson to fett them. When the ministers cam &d

founde thē nott in the preson/ they cam agayne and tolde sayinge: The preson founde we shut with all diligence/and the kepers stondynge wi= th out before the dores: but when we had open= ned we founde no man with in. When the chefe prest of all and the rueler of the temple/ and the hye prestes herde these thynges/ they douted off them/ where vnto this wolde growe.

Then cam won and shewed them: Loo the mē thatt ye putt in preson stonde in the temple/ and preache to the peple. Then went the rueler of the temple with ministers/ and brought them with out violence. For they feared the people lest they shulde have bene stoned. And when they had bs rought them/ they sett them before the counsell. And the chefe preste axed them sayinge: Did nott we straytely commaunde you that ye shulde not teache in this name? and beholde ye have filled Jerusalem with youre doctrine/ and ye intende to bryng this mans bloud apon vs.

Peter and the other apostles answered/ and sayde: We ought moare to obey God then men. The God of oure fathers raysed vp Jesus/ whs om ye slewe ād hanged on tre. Hym beynge a ru= eler ād a saveoure hath god exalted with his ri= ght honde/ for to geve repentaunce to Jsrahell and forgevenes of synnes. And we are his recor= des as concernynge these thynges: and also the holy goost/ whom God hath geven to them that obey hym. When they herde that they clave asu= nder/ and sought meanes to slee them. Then sto= dethere vp won in the counseill/ a pharisey na= med Gamaliell/ a doctour off lawe/ had in aucs

write amonge the people and cõmaunded to put
the apostles a syde a lytell space/ And sayde vn-
to them: Men of Israhell take hede to youre sel-
ves what ye entende to do as touchinge these mẽ.
Before these dayes rose vp one Theudas bost-
ynge hym silfe/ to whom resorted a nombre off
men/ about a foure hondred/ which was slayn/
and they all which beleved hym were scatred a
brode/ and brought to nought. After this man
arose there vp won Judas off Galile/ in the ty-
me whẽ tribute begã/ and drewe awaye moche
people after hi. He also perisshed: ãd all even as
many as harkened to hym are scattered a brood.
And nowe I saye vnto you: refrayne youre se-
ves from these men/ and let them alone: For yff
his counsell or werke be of men/ itt will come to
nought: but and if it be of God/ ye cãnot destro-
ye it/ lest haply ye be foũde to stryve agaynst god
And to hym they agreed/ ãd called the apostles/
and bett them/ and cõmaunded that they shulde
not speake in the name of Jesu/ and lett thẽ goo.
And they departed from the counsell reioysy-
nge that they were counted worthy to suffre reb-
ke for his name. And dayly in the temple/ and
in every housse they ceased nott/ teachynge and
preachynge Jesus Christ.

The vj. Chapter.

IN those dayes as the nombre of the disciple-
es grewe/ there arose a grodge amonge the
grekes agaynste the ebrues/ because theyr wyd-
owes wer despysed in the dayly mynystracion.
Thẽ the twelve called the multitude of the disci-

ples to gedder and sayde: it is nott mete that we
shulde leave the worde of god ād serve at the ta-
bles/wherfore brethren loke ye out amonge you
seven mē of honest reporte/full of the holy goost
and wisdō/which we maye apoynte to this nede
full busines: but we woll geve oure selves conti-
nually to prayer/and to the ministracion off the
worde. And the sayīge pleased the whoale mul-
titude wele. And they chose Stevē a man full off
fayth/and off the holy goost/and Philip/and
Prochorus/and Nichanor/and Timon/and
Permenas/ād Nicholas a proselite of antioche
which they sett before the apostles/ād they pra-
yed and layde their hondes on them.

And the worde of god encreasyd/and the no
umbre of the disciples multiplied in Jerusalem
greatly/And a grett company of the prestes we
re obedient to the faythe. Steven full off fayth
and power did grett wonders/and myracles a
monge the people. Thē there arose certayne of
the Sinagoge/which are called Iebertines/an
Sirenens/and Alexandrians/and Cicilians
and Asians/and disputed with Steven. An
they coulde not resist the wisdom/ād the sprete
with which sprete he spake. Then sent they ī me
which sayd: we have herde hym speake blasphe
mous wordes agaynst Moses/ād against god
and they moved the people/and the semours
and the scribes: and they cam apon hym and ca
ught hym/and brought him to the counsell/an
brought forth falce witnesses whych sayde: Th
is man ceasith not to speake blasphemous wo
des agaynst thys holy place and the lawe/fo

we herde hym saye/ This Jesus off Nazareth shall destroye this place/ and shall chaunge the ordinances whych Moses gave vnto vs. And all that sate i the counsell loked stedfastly on hi/ and sawe hys face as it had bene the face off an angell.

The. vij. Chapter.

Then spake the chefe prest: ys ytt even soo? And he sayde: ye men/ brethren/ and fathers/ harken to. The God off glory apered vnto oure father Abraham whill he was yet in mesopotamia/ before he dwelt in charran/ and sayd vnto hym: come out of thy contre/ and from thy kynred/ and come into the londe whych I shall shewe vnto the. Then cam he out off the londe of caldey/ and dwelt in charrā. And after that as sone as his father was deed/ he brought him into this lande/ where in ye nowe dwell/ and he gave him none inheritaunce in it/ no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym/ when as yet he had no chylde.

God verele spake on thys wyse/ thy seed shall be a dweller in a straunge londe/ and they shall putthem in bondage/ and shall entreate them evyll. iiij. C. yeares. And the nacion to whom they shalbe in bondage/ will I iudge (sayde god) and after that shall they come forthe/ and serve me in this place. And gave hym the testament of circumcision/ and he begat Jsaac/ and circumcised hym the viij. daye/ ād Jsaac begat Jacob. and Jacob the twelve patriarkes.

And the patriarkes havinge indignacion sor
lde Joseph into Egipte / and God was wit hym
and delivered hym out off all his adversites. ād
gave hym favcour and wisdom in the sight off
Pharao kynge off Egipte / And Pharao made
hym governer over Egipte / and over all his hos
usholde.

Then cam there a derth over all Egipt / and
Canaan / and grett affliccion / and our fathers
founde no sustenaunce. When Jacob herde that
there was corne in Egipte / he sent oure fathers
fyrst / ād when he had sent them the secounde tys
me / Joseph was knowen off his brethren / and
Josephs kynred was made knowne vnto Pha
rao. Then sent Joseph and caused his father to
be brought and all his kynne / thre score and .xv.
soules. And Jacob descended into Egipte / and
deyed bothe he and oure fathers / and were tra
nslated into Sichem / and were put in the sepul
cre that Abraham bought for money of the son
nes of Emor / at Sichem.

When the tyme off the promes drue nye (wh
ich God had promysed with an othe to Abrah
am) the people grewe and multiplied in Egip
te till another kynge arose which knewe nott off
Joseph. The same dealte suttelly with oure kyns
red / and evyll intreated oure fathers / and ma
de them to cast awaye their chyldren / that they
shulde not remayne alyve. The same tyme was
Moses borne / and was a propper childe in the
sight of God / which was norisshed vp in his fa
thers houssе thre monethes. When he was cast
out Pharoes doughter toke hym vp / and norisš

shed hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egipcians/and was mighty in dedes and in wordes.

When he was full forty yeare olde/it cam into his hert to visit his brethren/the chyldren off Israhel. And when he sawe one off them suffre wronge/he defended hym/and avenged his quarell that had the harme done to hym/and smote the egipcian. For he supposed hys brethren wolde have vnderstonde howe that God by his hondes shulde geve them health: butt they vnderstode nott.

And the next daye he shewed hym silfe vnto them as they strove/and wolde have sett them atone agayne saynge: Syrs ye are brethrē why hurte ye won another? but he that did his neighbour wronge/thrust hym awaye sayinge: Who made the a ruelar ād a iudge amonge vs? Whatwilt thou kill me/as thou diddest the egipcia yester daye? Then fleed Moses at that worde/and was a stranger in the londe off Madian/Where he begat two sonnes.

When .xl. yeares were expired/there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam off fyre in a busshe. When Moses sawe itt he wondred at the sight/and drue neare to beholde it. And the voyce off the Lorde spake vnto hym: I am the God of thy fathers/the God of Abrahā/the God of Isaac and the God off Jacob. Moses trempled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete/for the place

where thou stondest is holy grounde. I have perfectly sene the affliccion off my people whych is in Egipte/ and I have herde theyr gronynge/ and am come doune to deliver them. And nowe come and I will sende the into Egipte.

The same Moses whom they forsoke sayinge:who made the a ruelar and a iudge: God sent bothe a ruelar and a deliverer/ by the hondes of the angell which apered to hym in the bousshe This man brought them outt shewynge wonders and signes in Egipte/ and in the reed see/ and in the wildernes xl. yeares. This is that Moses which sayde vnto the chyldren off Israhell: A prophet shall youre lorde God rayse vp vnto you of youre brethren lyke vnto me/ hym shall ye heare.

This is he that was in the cõgregacion/ in the wildernes with the angell which spake to him in the mounte Syna. and with oure fathers. Thys man receaved the worde of lyfe to geve vnto vs/ to whom oure fathers wolde not obeye: But cast it from them/ and in their hertes turned backe agayne into Egypte/ sayinge vnto Aaron: Make vs goddes to goo before vs. For we wote nott what is be come of this Moses that brought vs out of the londe off Egipte. And they made a calfe in those dayes/ and offered sacrifice vnto the ymage/ and reioysed in the workes of theyr awne hondes.

Then God turned hym silfe/ and gave them vp/ that they shulde worshipp the starres of the skye/ as it is written in the boke of the prophets: O ye off the housse off Israhell: have ye geven

vnto me offerynges or sacrifice / by the space off xl. yeares in the wildernes? And ye toke vnto you the tabernacle off Moloch / and the starre off youre god Remphan / figures which ye made to worshippe them. And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wildernes / as he had apoynted them speakynge vnto Moses / that he shulde make it accordynge to the fassion that he had sene / which tabernacle oure fathers receaved / and brought it in with Josue into the possession of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / ād desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an houssе.

But he that is hyest of all dweleth not in temples made with hondes / as sayth the prophete: Heven is my seate / and erth is my fote stole / what houssе will ye bylde for me sayth the lorde? or what is my restynge place? hath nott my honde made all these thynges?

Ye stiffenecked ād of vncircumcised hertes ād eares: ye have all wayes resisted agaynste the holy goost: as youre fathers did / so do ye. Which off the prophetes have not youre fathers persecuted? And they have slayne them / which shewed before off the cōmynge off that iust / whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinaunce off angels / and have not kept itt.

When they herde these thynges / their hertes.

clove a sunder/ and they gnasshed on hym with
their tethe. He beynge full of the holy goost loked
vp with his eyes into heven and sawe the mates
ste off God/ and Jesus stondynge on the ryght
honde of god/ and sayde: loo/ I se the hevens o-
pen/ and the sonne off man stonde on the ryght
honde of god. Then they gave a shute with a lo-
ude voyce/ and stopped their eares and ranne
apon hym all at once/ and caste hym out off the
cite/ and stoned hym. And the witnesses layde
doune their clothes att a yonge mannes fete na-
med Saul. And they stoned Steven callynge on
and sayīge: Lorde Jesu receave my sprete. And
he kneled doune and cryed with a loude voyce:
lorde impute not this synne vnto them/ For th-
ey wote not what they do. And whē he had thus
spoken he fell a slepe.

The. viij. Chapter.

Saul had pleasure ī his deeth. At that tyme
was there a grett persecucion agaynst the
congregacion which was att Jherusalem/ and
they were all scattered abroade thorowout the
regions of Jury and Samaria/ except the apo-
stles. Thē devout men dressed Steven/ and ma-
de grett lamentacion over hym. Saul made ha-
vocke off the congregacion entrynge into every
housse/ and drewe out bothe man and woman/
ād thrust them into preson. They that were scat-
tered abroade went every where preachyng the
worde. Then cam Philip into a cite off Sama-
ria and preached Christ vnto them. And thepes

ople gave hede vnto those thyngs whych Philip spake wyth one acorde/ in thatt they herde and sawe the miracles which he did. For vnclene spretes cryinge with loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There wsa a certayne man called Simon / which before tyme in the same cite / vsed witche crafte ād bewithched the people / sayīge that he was a mā that coulde do greate thīgs. Whom they regarded / from the lest to the gretteste sayinge: thys ys that power of god / which is called grett. Hym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name of Jesu Christ / they were baptised bothe men and wemen. The Simon hym sylfe beleved and was baptised / And continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

When the Apostles which were at Jerusalē herde save that Samaria had receaved the worde of god: they sent vnto them Peter and Jhon / which when they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them / ād they receaved the holy goost.

When Simon sawe thatt thorowe layinge on off the Apostles hondes on them / the holy

goost was geven: he offered them money sayinge: Geve me also this power / that on whom soever I laye hondes / he maye receave the holy goost. Then sayde Peter vnto hym: Perissh thou and thy money togedder. For thou wenest that the gyfte of god maye be obteyned with money? thou hast nether parte nor fellishippe ī this bussines. For thy hert is not right ī the sight of god. Repent therfore of this thy wickednes / and praye God that the thought off thyne hert maye be forgeven the. For I perceave that thou arte full of bitter gall / and wrapped in iniquyte.

Then answered Simō and sayde: Praye ye to the lorde for me that none off these thynges whiche ye have spoken fall on me. And they whē they had testified / and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake vnto Phillip sayinge: Aryse and goo towardes midde daye vnto the waye which leadeth from Jerusalem vnto Gaza / which is in the desert. He arose and went on / and beholde a man off ethiopia which was gelded / and of grete auctorite with Candace quene of the ethiopians / which had the rule off all her treasure / cam to Jerusalem forto praye. as he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde vnto Philip: Goo neare and ioyne thy silfe to yonder charet. Philip ranne to hym / and herde hym rede Esay the prophet and sayde: Vnderstondest thou what thou redest? And he sayd: howe can I / except I had a gyde?

And he desyred Philip that he wold come vp ād sit with hym. The tener off the scripture which he redde was this. He was ledde as a shepe to be slayne: And lyke a lambe dom before his sherer/ so openned he nott his mougth/ in that he submitted hym silfe/ his iudgement was exalted: who shall declare his generation? for his life is takē from the erthe. The gelded man answered Philip and sayde: I praye the off whom speaketh the prophet this? of hym silfe? or off some other man?

Philip openned his mougth/ ād began at the same scripture/ and preached vnto hym Jesus. And as they went on their waye/ they cam vnto a certayne water/ and the gelded man sayde: Se here is water/ what shall lett me to be baptised? Philip sayde vnto hym: Yf thou beleve with all thyne hert/ thou mayst. He answered sayinge: I beleve that Jesus Christe is the sonne of God And cōmaunded the charet to stonde still. And they went doune bothe īto the water: bothe Philip ād also the gelded mā. And he baptised hym. As sone as they were come out off the water the sprete off the lorde caught Philip. And the gelded man sawe hym no moore. And he wēt on his waye reioysynge: butt Philip was founde at Azotus. And he walked thorowe out the countre preachynge ī their cites/ till he cam to Cesarea.

The. ix. Chapter.

SAul yet brethynge out threatnyngs and slaughter agaynst the disciples of the lorde/

went vnto the hye preste/ and desired of hym lets ters to damascō/ to the sinagoges: that yf he fo= unde eny of this waye whether they wer men or wemen / he myght bryng them bounde vnto Jerusalem. As he went on his iorney/ hit for= tuned that he drue neye to damascō/ and sodens ly there shyned rounde about hym a lyght from heven. And he fell to the erth/ and herde a voyce saynge to hym: Saul/ Saul/ why persecutest thou me? And he sayde what arte thou Lorde? The lorde sayd/ I am Jesus whom thou perse= cutest/ it shalbe harde for the to kycke agaīst the pricke. He bothe tremblynge and astonyed sa= yde: Lorde what wilt thou have me to do? And the lorde sayde vnto hym: Aryse and goo into the cite/ and ytt shalbe tolde the what thou sy= alt do.

The men which acompanyed him on his wa= ye stode amased/ for they herde a voyce/ butt sa= we no man. Saul arose from the erth / And whē he had openned his eyes he sawe noo man. Then ledde they hym by the honde/ ād brought him into damascon. And he was iij. dayes wyth out sight/ and nether ate nor dranke.

There was a certayne disciple att Damascon named ananias/ to hym spake the lorde in a vi= sion: Ananias. And he sayde: I am here lorde. And the lorde sayde vnto hym: aryse and goo in= to the strete whych ys called straygh t / and seke in the houss e off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth/ And hath sene in a vision a man named Anani= as commynge in vnto hym / And puttynge hys

hondes on hym / thatt he myght receave hys sight.

Ananias answered: Lorde I have herde by many off thys man/howe moche hurte he hath done to thy sanctes att Jherusalem/and in thys place he hath auctorite off the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me/ to beare my name before the gentyls/and kyngs/ād the chyldren off israhel. For I wyll shewe hym howe grett thynges he must suffre for my names sake.

Ananyas went hys waye and entryd into the housse and putt his hondes on hym and sayde: brother Saul the lorde that apperyd vnto the ī the waye as thou camst/sent me vnto the/that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell frō his eyes as ytt had bene scales and he receaved his sight/and arose and was baptised. And receaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Sinagogs howe that he was the sonne off God. All that herde hym wer amased and sayde: ys nott this he that spoylled them whych called on this name in Jerusalem? And cam hydder for the entent that he shulde bryng e them boūde vnto the hye prestes? Saul encreased in strengthe / And confounded the iewes which dwelte at damascon affirminge that this was very Christ.

After a good while/the iewes toke counsell a-
monge them selves to kyll hī. But there awayte
wer knowen of Saul. And they watched att the
gatꝭ daye and nyght to kyll hym. Then the disci-
ples toke hym by nyght/ and putt hym thorowe
the wall and lett hym doune in a basket.

When Saul cam to Jerusalem he assayde to
cople hym silfe with the apostles/ and they wer
all afrayde of hym and beleved not that he was
a disciple. But Bernabas toke hym ād brought
hym to the apostles and tolde them howe he had
sene the lorde in the waye and had spoken wyth
hym: and how he had done boldely at damascō
in the name offt Jesu/ And he had his conversa-
cion with them att Jherusalem/ and quitt hym
silfe boldly in the name off the lorde Jesu. And
he spake and disputed wyth the grekꝭ and they
went aboute to slee hym. When the brethren
knew of that/ they brought hym to cesarea/ and
sent hym forth to tharsus. Then had the congre-
gacions rest thorowoute all iewry and galile ād
samary/ and wer edified/ and walked in the fes
are of the lorde/ And multiplied by the comforte
of the holy gost.

Hit chaūsed that as Peter walked throughou-
te all quarters/ he cā to the sainctꝭ which dwelt
at lydda and there he founde a certaine man na-
myd Æneas/ whych had kepte hys bed viij. yere
sicke of the palsey. Then sayde Peter vnto hym:
Æneas/ the lorde Jesus Christ make the whole.
Aryse and make thy beed. And he arose immes-
dyatly. And all that dwelt at lydda and assarō-
sawe hym/ and tourned to the lorde.

Ther was at Joppa a certayne woman (whs lch) was a disciple named Tabitha/which by interpretacion is called dorcas) she was full off good warkf ād almes dedes/which she did. Hit chaunsed in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber: Be cause lydda was nye too Joppa/ and the disciples had herde that Peter was there/they sēt vnto hym/desyrynge him that he wolde not be greved to come vnto them.

Peter arose and cam with them: when he was come they brought hym in to the chamber/ and all the widdows stode roūde aboute hym wepynge ād shewynge the coottf and garmentf whych dorcas made whill she was with thē. Peter putt them all forth and kneled doune and prayde ād turned hym to the body/ and sayde: Tabitha arryse. She opened her eyes/ ād whē she sawe peter she sat vppe/ And he gave her his honde and lyft her vppe/ and called the sainctf and wydoues and shewed her alyve. And hit was knowne throwout all Joppa/ and many beleved on the lorde. And hit fortuned that he taryed many days in Joppa with one Simon a tanner.

The. x. Chapter.

There was a certayne man in Cesarea called Cornelius/ a captaine of the soudyers of ytaly/ a devoute man/ and won that feared God with all his houssolde/ which gave moche almes to the people/ and prayde God alwaye. The same mā sawe in a vysion evydently about the nynthe houre of the daye the angell of god

commynge in vnto hym / and sayinge vnto hym: Cornelius. when he loked on hym / he was afra-yde / and sayde: what is it lorde? He sayde vnto hym: Thy prayers ād thy almeses ar come vppe in to remēbraunce in the presence of God. And nowe sende men to Joppa / and call for one Si-mon named also Peter. he lodgeth with won Si-imon a tanner / whose housse is by the see syde. He shall tell the / what thou oughtest to doo. Wy-hen the angell which spake vnto Cornelius was departed / he called two of his housholde / and a devoute soudier off them thatt wayted on hym / to whom he tolde all the mater / and sent them to Joppa.

On the morowe as they went on their iorney ād drewe nye vnto the cite / Peter went vppe in to the vpermost parte of the housse to praye / abo-ute the vj. houre. Then wexed he an hongred / ād wolde have eaten. whill they made redy for hym He fell into a traunce / and sawe heven openned / and a certayne vessell come doune vnto hym / as it had bene a greate shete / knytt at the iiij. corne-rs / and was lett doune to the erth / where in wer all maner of iiij. foted beastes of the erth and wy-ermen ād wormes / and foules off the ayer. And a voyce spake vnto hym from hevē: Ryse Peter Kyll and eate. Peter sayde: God forbyd lorde / for I have never eaten eny thynge that is comm-en or vnclene. And the voyce spake vnto hym a-gayne the seconde tyme: What God had clensed thatt make thou not commen. This was doune thryse And the vessell was receaved vppe agay-ne into heven.

Whyle Peter mused in hym silfe what this vision which he had sene meant / beholde / the men which were sent from Cornelius / had made inquyrance for Simons housse / and stode befor the doze. And called oute wō and axed whether Simon which was also called Peter / were lodged there. Whyll Peter thought on this vysion / the sprete sayde vnto hym: Loo / men seke the. aryse therfoze / get the doune / and goo with them / and doute not. For I have sent them. Peter wēt doune to the men which were sent vnto hym from Cornelius / and sayde: Loo / I am he / whom ye seke, what is the cause wherfoze ye are come? They sayde vnto hym: Cornelius the captayne a iuste man / and won thatt feareth God / and off good reporte amonge all the people of the iewes was warned by an holy angell / to sende for the ī to his housse / and to heare wordes of the. Then called he them in / and lodged them.

On the morowe Peter went with them / and certayne brethren from Joppa accompanyed hym. And the thyrde daye entred they into Cesaria. Cornelius wayted for them / and had called to gedder his kynsmen / and speciall frendes. And as it chaunsed Peter to come in / Cornelius met hym / and fell doune at his fete / and worshipped hym. Peter toke hym vppe / sayinge: Ryse vp I my silfe am a man. And as he talked with hym he cam in / and founde many that were come to gedder / And he sayde vnto them: Ye doo knowe howe thatt hyttys an vnlawefull thynge

for a man beynge a iewe to company or come vn
to an alient: But god hath shewed me that I shu
lde not call eny mā commen or vnclene: therfor
re cam I vnto you with outen scruple/as sone
as I was sent for. I axe you therfore: for what
intend/have ye sent for me?

And Cornelius sayde: This daye nowe .iiij.
dayes I fasted/ād at the nynthe houre I prayde
in my housse/ and beholde/a mā stode before me
in bright clothynge/ and sayde: Cornelius/ thy
prayer is herde/ and thyn almes dedes are had
in remembraunce in the sight of God. sende ther
fore to Joppa/and call for Simon which is al
so called Peter. He is lodged in the housse off wō
Simon a tanner by the see syde/ the which as so
ne as he is come/ shall speake vnto the. Thē sent
I for the immediatly / and thou hast well done
for to come. Nowe are we all here/ present befo
re god to heare all thynges that are commaund
ed vnto the of God.

Peter opened his mought and sayde: Of att
ueth I perseave/that God is not parciall/but i
all people he that feareth hym and worketh rig
htewesnes/is accepted with hym.

Ye knowe the preachynge that God sent vnto
the chyldren off Israhell / preachynge them pe
ace by Jesus Christe (which is lorde over all th
ynges) which preachynge was publisshed thor
row oute all iewery / and began in galile / after
the baptim preached by Jhon/ After thatt God
had annoynted Jesus off Nazareth with the
holy goost/ and with power/ he went aboute do
inge goode/ and healynge all that were oppres

sed with dyvles / for God was with hym. And we are witnesses off all thynges which he did in the londe of the Iewes and at Jerusalem / whom they slew / and hounge on tree. Hym God reysed vppe the thyrde daye / and shewed hym openly / not to all the people / butt vnto vs witnesses chosyn before off God / which ate and dronke with hym / after he arose frome deeth. And he cōmaunded vs to preache vnto the people and to testifie / that it is he that is ordened of God a iudge off quycke and deed. To hym geveth all the prophetes witnes / that throwe his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes / the holy gost fell on all them which herde his preachynge And they of the circuncision which beleved were astonyed / as many as cam with Peter / because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speake with tonges / and magnify God. Then answered Peter: can eny man forbyd water that these shuld not be baptised / which have receaved the holy gost as wele as we? And he cōmaunded them to be baptised in the name of the lorde. Then prayde they hym / to tary a feawe dayes.

The xj. Chapter.

HIt cā to the eares of the apostles and bretheren which were in iewry / that the hethen also had receaved the worde of God. When Peter was come vppe to Jerusalem / they off the circuncysion disputed wyth hym / savinge: Thou wentest in vnto men vncircumcised / and atest

with them.

Peter begā and expounde the thynge in order to them saynge: I was in the cite of Joppa prayinge / and in a traunte I sawe a vision / A certen vessell descende as it had bene a large lynnyn clothe / lett doune from hevyn by the fower corners / And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere foted beastf off the erth / and vermen ād wormes / and foules off the ayer. I herde also a voyce / sayinge vnto me: Arise Peter / sley and eate. And I sayd: God forbyd lorde / for nothynge comen or vnclene hath att eny tyme entred into my mought. The voyce answered me agayne from heven count not thou those thyngf comen / which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was / sent from Cessarea vnto me. And the sprete sayde vnto me / that I shulde goo with them / with out doutinge. moroover these sixe brethren accompanyed me. And we entred into the mans houssе. and he shewed vs / how he had sene an angell in his houssе / which stod and sayde to hym: Send men to Joppa / and call for Symon / named also Peter he shall tell the wordes / wher by both thou and all thyn houssе shalbe saved. As I began to preach / the holy goost fell on them / as he dyd on vs at the begynnynge. Then cam to my remembrāce the wordes of the lorde / howe he sayde: Johon verely baptised with wather / butt ye shalbe

baptised with the holy goost. For as moche then as God gave thē lyke giftes / as he dyd vnto vs / when we beleved ō the lorde Jesus Christ: what was I that I shulde have withstonde God? when they herde this / they helde their peace and glorysied God / sayinge: Then hath God also to the gentyll̄s graunted repentaunce vnto lyfe.

They which were scattryd abroade thorowe the affliccion that arose aboute steven / walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche / preachynge the worde to no man / butt vnto the iewes only. Some off them were men off Cypers and off Syrene / which when they were come into Antioche / spake vnto the grekk̄ / and preached the lorde Jesus. And the honde off the Lorde was with them / and a greate nombre beleved and turned vnto the lorde.

Tydyngk̄ off this cam vnto the eares off the congregacion / which was in Jerusalem / And they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come / and had sene the grace off the lorde / was glad / and exhorted them all / thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a perfaicte man / and full of the holy goost and off faithe. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus / for to seke Saul / and when he had founde hym / he brought hym vnto Antioche. Yt chaunsed thatt a whole yere they had their conversacion with the congregacion there / and taught moche people in somoche thatt

the disciples off Antioche wer the fyrst that wer called Christen.

In those days cam prophetꝭ from Jerusalē vnto Antioche/ Ther stode vppe won off them named Agabus/ād signified by the sprete/ that there shulde be grett derth throughoute all the worlde/ which cam tn passe ī the emproure claus dius dayes. Thē the disciples every man accordinge to his habilite/ purposed to sende socour vnto the brethren which dwelt in iewry/ whych thynge they also did/ and sent it to the seniours/ by the hondes of Barnabas and Saul.

The. xij. Chapter.

AT that tyme Herode the kynge layed hondes on certayne of the congregaciō/ to vexe them. He kylled James the brother off Jhon with aswerde: and be cause he sawe that it pleassed the iewes/ he proceded forther/ to take Peter also. Thē wer the dayes of vnlevēded breed/ ād when he had caught hym/ he put him in preson/ and delyvered hym to iiij. quaternions off soudiers to be kepte/ entendynge after ester to bryngе hym forth to the people. Thē was Peter kepte in preson. But prayer was made with out cessynge off the congregacion vnto god for hym. When herod wolde have brought hym oute vnto the people/ the same nyght slepte Peter bitwene ij. soudiers/ bounde with two chaynes/ And the kepers before the dore kepte the preson.

And behold the angell of the lorde was there present/ and a light shyned in the lodge. And he

smote Peter on the syde/ād steryd hym vppe sa-
vinge: aryse vppe quycly. And the cheynes fell of
from his hondes. and the angell sayd vnto him:
gyrde thy silfe and bynde on thy sandalles/ And
so he dyd. And he sayde vnto hym: cast on thy
mantle aboute the/ and folowe me. And he cam
oute and folowed him/ and wist not/ that it was
truth which was done by the angell/ butt thou-
ght he had sene a vision. When they were past
the fyrst and the seconde watche/ they cam vnto
the yeron gate/ thatt ledeth vnto the cite/ which
opened to them by his awne accorde. And they
went oute and passed thorowe won stret/ and by
and by the angell departed from hym.

And whē Peter was come to hym silfe/ he sa-
yde: nowe I knowe off a surety/ that the lorde
hath sent his angell/ and hath delyvered me frō
the honde off Herode/ and from all the waytyng
gefore of the people of the iewes. And as he cōs
sydred the thynge/ he cam to the housse of Mary
the mother of one Jhon/ which was called mar-
ke also/ where many were gaddered to gedder in
prayer. As Peter knocked at the entry dore/ a
damsell cam forth to herkē/ named Rhoda. And
when she knewe Peters voyce/ she opened nott
the entrey for gladnes/ but ran in and told howe
Peter stode before the entrey. And they sayd vn-
to her: thou arte mad. And she bare them doune
that hit was even so. Then sayde they: it is hys
angell. Peter contynued knockynge. When they
had openned the dore/ and sawe him/ they were
astonyd. He bekened vnto them with his honde
to holde thetr peace/ and tolde them by what mes-

anes the lorde had brought hym oute of preson. And sayde: goo shewe thys vnto James and to the brethern. And he departed and went into a nother place.

As sone as ytt was daye there was no lytell a doo amonge the soudiers/what was becum off Peter. When Herode had called for hym/and founde him not/he examyned the kepers/and comaunded to departe. And he descended from Jewry to Cesarea/ād there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once/and made intercessiō vnto blastus the kyngs chamberlein/ād desired peace/be cause their countrey was norysshed be the kyngs londe. Apon a daye apoynted/the kynge arayed hym in royall apparell/and set hym in his seate/and made an oracion vnto them. And the people gave a shute/sayinge: Jt is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hī/be cause he gave not God the honoure/ād he was eatyn of wormes/ and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem/and fulfilled their office/and toke with thē Jhon/which was also called Marcus.

The. xiij. Chapter.

There were at antioche/in the congregacion/prophets ād doctours/as Barnabas and Symon/called Nyger/And lucius of cerene/and Manahen Herode the tetrarks norsse

lowe/and Saul. As they serued God/ and fa-
sted/The holy ghost sayd: seperat me Barnabas
ād Saul/for the worke where vnto I have cal-
led them. Then fasted they and prayed/and put
their hondes on them/and let them goo. And th-
ey after they wer sent of the holy gost/ cam vnto
seleutia/and from thence they sayled to cyprus.
And when they wer come to salamine/ they shes
wed the worde off god in the sinagogf/ vnto the
iewes. And they had Jhon to their minister.

When they had gone over all the yle vnto the
cite of Paphos/they founde a certayne sorserer/
a falce prophet which was a iewe/named Ba-
riesu/which was with the rueler off the countre
won Sergius Paulus a prudent man. the same
ruler called vnto hym Barnabas and Saul/
and desired to heare the worde of god The Sor-
serar Elemas (for so was his name by interpre-
tacion) with stode them/ and sought to turne a-
waye the rueler from the faith. Then Saule
which also is called Paul beinge full off the holy
goost/set hys eyes on hym/and sayde: O full off
all sutelte and disseytfulnes the chylde off the de-
vyll/ād the enemye of all righteousnes thou ce-
asest not to pervert the straygh wayes off the
lorde. And nowe beholde the honde off the lorde
is apon the/and thou shalt be blīde ād not se the
sūne for a season. And immediatly fell on hym
a mysteand a darknes/ And he went aboute se-
kynge/them thatt shulde leade hym by the hon-
de. Then the rueler when he sawe what had
hapened/beleved/ ād wondred at the doctryne
of the lorde.

When Paule and they that were with hym/ had shypped from Paphus / they cā to Perga a cite of Pamphilia. There departed Jhon from them / and returned to Jerusalem. Butt they wandred thorowe the countres / from Perga to Antioche a cite in the countre of Pisidia / ād went in to the synagoge on the saboth daye / and sate doune. After the lectur of the lawe and the prophetf / the ruelers of the synagoge sent vnto thē saynge: Ye men ād brethren / yf ye have eny sermon to exhorte the people / save on.

Paul stode vppe and beckened with his honde and sayde: Men off Israhel / and ye that feare God / geve audience. The God off this people chose oure fathers / and exalted the people / whē they dwelt as strawngers in the londe of Egypt / and with a mighty arme brought them outt off it / and aboute the tyme off .xl. yeares suffred he their maners in the wildernes. And destroyed vij. nacions i the londe of Canaan / and devided their londe to them by Lott. And afterwarde he gave voto thē iudges aboute the space of .iiij C. and .l. veres vnto the tyme off Samuel the prophet. And after that they desyred a kynge / and God gave vnto them Saul the sonne off Cis / a man off the tribe of Beniamin / by the space off xl. veres. And after he had putt hym doune / he set vppe David to be their kynge / to whome he gave witnes / saynge: I have founde David the sonne of Jesse / a man after myne awne hert / he he shall fullfyll all my will.

Of this manes sede hath God (accordinge to his promes) brought forth to the people off Is

rael a ſauour/wō Jeſus/when Jhon bad fyrſt preached before his cōmynge the baptim off repentaūce to Jſrahel. When Jhon had fulfylled his course/he sayde: Whome ye thynke that I am? the same am I not/but beholde there cometh won after me/whose shewes of his fete I am not worthy to loſe.

Ye men and brethren/childeren off the geneacion of Abraham/and whosoever amonge you feareth God/to you is this worde of helth sent. The inhabiters of Jeruſalem/and their ruelers because they knewe hym nott/nor yet the voyces of the prophetes which are redde every saboth daye/have fulfylled them in condempnynge hym And when they founde no cause of deeth in hym/ yet desired they Pilate to kyll hī. And when they had fulfylled all that were written of hym/they toke hym doune from the tree and putt hym in a ſepulcre: But God rayſed hym agayne from deeth/ād he was ſene many dayes of them/which cam with hym from galile to Jeruſalem which are his witneſſes vnto the people.

And we declare vnto you/howe that the promes made vnto the fathers/god hath nowe fulfylled vnto vs the children/in that he reyſed vppe Jeſus agayne/evē as it is written ī the fyrſte pſalme: Thou arte my ſonne/this same daye begat I the. As concernynge that he ſo reyſed hym vppe from deeth/nowe no more to returne to corrupcion/he sayd ō this wyſe: The holy promyſes made to David I will kepe faithfully. Wherfore he saith also ī anorther place: Thou ſhalte not ſoffre thy ſanicte to ſe corrupciō. For David

after he had in his tyme fulfilled the will of god/ he slepte/ and was layd with hys fathers/ and sawe corrupcio. Butt he whom god reysed agayne/ sawe no corrupcion.

Be hit knowne vnto you therfore ye men and brethre/ that thorowe this man is preached vnto you the forgevenes of sinnes/ And by him are all that beleve iustified from all thyngs from the which ye coulde nott be iustified by the lawe off Moses. Beware therfore lest that fall on you/ which is spoken off in the prophets: Beholde ye despisers/ and wonder/ and perishe ye: for I do a worke in youre dayes/ which ye shall not beleve/ yf a man wolde declare it you.

When the Jewes wer gone oute of the Sinagog/ the gentyls besought them that they wolde preache the worde of god to them bitwene the sabboth dayes. When the congregacion was broken vppe/ many of the iewes and verteous proselits folowed Paul & Barnabas/ which spake to them and exhorted them to continue in the grace off God. And the nexte saboth daye cam Almoste the whole cite to gedder to heare the worde off God. When the iewes sawe the people/ they were full off indignacion & spake agaynst those thyngs which wer spoken off Paul/ They spake agaynst it/ and dispraysed it/ raylinge on it. The Paul and Barnabas waxed bolde/ and sayde: it was mete that the worde off God shulde fyrst have bene preached to you/ Butt seinge ye putt it from you/ and thynke youre selfes onworthy off everlastynge lyfe/ lo/ we tourne to

the gentyls. For so hath the lorde cõmaũded vs: I have made the a lyght to the gẽtyls/ that thou be helth vnto the ende of the worlde.

The gentyls herde/ ãd were glad ãd glorified the worde of the lorde/ and beleved even as many as wer ordened vnto eternall lyfe. And the worde off the lorde was puplisshed thorowe oute all the region. Butt the iewes moved the worshypfull and honorable wemen/ and the chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas/ And expelled them oute off their costs. But they shuke of the duste of their fete agaynst them/ and cam vnto Iconium. And the disciples wer fylled with ioye and with the holy goost.

The.xiiij. Chapter.

It fortuned in iconium that they wẽt both to gedder in to the Sinagoge of the iewes/ and so spake/ that a gret multitude both off the iewes and also off the grekys beleved. Butt the vnbelevinge iewes/ steryd vppe and vnquyeted the myndes off the gentyls agaynste the brethren. Longe time a bode they their ãd quit thẽselves boldly with the helpe of the lorde/ the which gave testimony vnto the worde off hys grace/ And causyd signes and wonders to be done by their hondes. The people off the cite were devided: and parte helde with the iewes/ and parte wyth the apostles.

Whē there was a saute made both of the gens tyls and also off the iewes with their rulers/ to put them to shame ād to stone thē/ they wer ware of it/ and fled vnto listra and derba/ cites off Licaonia/ ād vnto the region that lyeth rounde aboute/ ād there preached the gospell. And there sate a certayne man at listra weake in his fete/ beinge halt from his mothers woombe/ and never walkyd. The same herde Paul preache/ which behelde hym and perceaved that he had faith to be whole/ and sayd with a loude voyce: stond vppe right on thy fete. And he stert vppe/ ād walked. whē the people sawe what Paul had done/ they lifte vp their voyces/ sayīge ī the spes ache of Lycaonia: Goddes ar come doune to vs in the lyknes off men. And they called Barnas bas/ Jupiter/ And Paul Mercurius/ be cause he was the preacher. Thē Jupiters preste/ whs ich dwelt before their cite/ brought oxen ād gars londs vnto the churche porche/ and wolde have done sacrifise with the people.

Whē the apostles/ Barnabas ād Paul hers de that/ they rent their clothes/ and ran ī amons ge the people/ cryinge and sayinge: syrs/ why do ye this? We are men lyke vnto you/ and preache vnto you/ that ye shulde turne from these vanis ties vnto the lyvynge god/ which made hevē ād erth and the see and all that ī them is/ the which in times past suffred all nacions to walke ī their owne wayes. Nevertheless he lefte not hym sils fe with outē witnes/ in that he shewed his benes faictes/ in gevynge vs rayne from hevē ād fruts full ceasons/ fyllinge oure herts with fode and

gladnes. And with these sayings / scase refrayned they the people / thatt they had not done sacrifice vnto them.

Thether cam certayne iewes from Antioch and Iconiū / and optayned the peoples consent and stoned Paul / ād drew hym oute of the cite / supposynge he had bene deed. As the disciples stode rounde aboute hym / he arose vppe and cām into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite / ād taught many / they returned agayne to Listra / ād to Iconium and Antioche / ād strengthed the disciples soules / exhortinge them to continue ī the faith / affyrmīge that we muste throwe moche adversite entre into the kyngdom of god. And when they had ordened them seniours by eleccion in every cōgregacion / after they had prayde ād fasted / they comended them to god on whom they beleved.

And they went over all Pisidia and cam into pāphilia / and when they had preached the worde of god in perga / they descended in to Attalia / and thence departed by shippe to Antioche / frō whēce they wer delyvered vnto the grace af god / to the worke whiche they had fulfilled. When they wer come and had gaddered the congregacīō to gedder / they reharsed all that god had done by them / and howe he had opened the dore of faith vnto the gentyls. And there they abode lōg getyme with the disciples.

The.xv. Chapter.

AND there cām certayne frō iewry and taught

the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then arose there dissencion and disputynge not a little vnto Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and seniours aboute this questiō. After they were brought on their waye by the congregacion / they passed over Phenices and Samaria / declarynge the conversacion off the gentyls / and they brought gret ioye vnto all the brethren. When they were come to Jerusalem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharisses / which dyd beleve sayinge thatt itt was nedfull to circumcise them ād to injoyne them to kepe the lawe of Moses. The apostles and seniours cam to gedder to reason of this matter.

When there was moche disputynge / Peter rose vppe and sayd vnto them: Ye men and brethren / ye knowe howe that a goode while ago / God chose amonge vs that the gentyls by my mouthe shulde here the worde off the gospell and beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy goost even as he dyd vnto vs / And he putt no differencē bitwene them and vs / and with fayth purified their hertes. Nowe therfore why tempte ye God / thatt ye wolde putt a yoke on the disciples neckes which nether ourē fathers nor we wer able to beare: Butt we beleve thatt thorowe the

grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace/ James answered sayinge: Men and brethren herken vnto me/ Simeon tolde howe God at the beginninge dyd visit the gentyls/ and receaved of them people vnto his name. ād to this agreith the wordes of the prophetes/ as it is writtē: After this I will returne/ and will bylde agayne the tabernacle of David which is fallē doune/ and that wich is fallē in dekey of it will I bilde a gayne ād I will set it vppe/ that the residue of mē myght seke after the Lorde/ and also the gētyls vppon whom my name is called on sayth the lorde/ which doth all these thynges: knowne vnto God are all hys werkes from the begīnynge of the woelde. Wherfore my sentēce is/ that we trouble not thē which of the gentyls are turned to God: but that we write vnto them that they abstayne them selves from filthines of ymages/ frō fornicacīō/ from strāglyd/ and frō bloude. For Moses of olde tyme in every cite hath thē that preache hym/ and he is reede in the synagoges every saboth daye.

Thē pleased it the apostles and seniours with the whole cōgregacion to send chosyn mē of their owne cōpany to Antioche with Paul and Barnabas. They sent Judas called also Barsabas ād Silas which were chefe mē amōg the brethrē ād gave thē letters ī their hōdes after this maner

The apostles/ seniours ād brethren send gre-

tynges vnto the brethren which are of the gentyls in Antioche Siria and cilicia/ For as moche as we have herde thatt certayne wich departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge: Ye must be circumcised/ and kepe the lawe/ to whom we gave no soche commaundment. It semed therfore to vs a goode thynge/ when we were come to gedder with won accorde/ to sende chosyn men vnto you/ with oure belored Barnabas and Paul/ men that have ieoperded theyr lives/ for the name of oure lorde Jesus Christ. We have sent therfore Judas and Sylas/ which shall also tell you the same thynges by mouth. For hitt semed goode to the holy gost and to vs/ to putt no grevous thynge to you more then these necessary thynges/ that is to saye that ye abstayne from thynges offered vnto the ymages/ from bloud/ from strangled/ and fornicacion. From which if ye kepe youre selves/ ye shall do well. So fare ye well.

when they were departed/ they cam to Antioche and gadred the multitude togedder and delivered the pistle. Whē they had redde it/ they reioysed off that consolacion. Judas and Sylas beinge prophetes/ exhorted the people with moche preachynge/ and strengthed them. After they hadde tarved there a certayne space/ they were lett goo in peace off the brethren vnto the apostles. Notwithstondynge it pleasyd Sylas to abyde there still. Paul and Barnabas continued in Antioche teachynge/ and preachynge the worde of the lorde whith other many.

Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite oure brethren in every cite / where we have shewed the worde of the lorde / and se howe they do. Barnabas gave counsell / to take with them Jhon called also Marke: But Paul thought it not mete to take hī vnto theyr company whiche departed from them at Pamphylia / and went nott with them to the worke. Soo sharp was the dissencion bitwene them / thatt they departed asunder won from the other: And Barnabas toke Marke and sayled vnto Cypers. Paul chose Sylas and departed delivered off the brethren vnto the grace of God. And he wēt thorowe all Cyria ād Cilicia / stablisshynge the congregacions.

The xvj. Chapter.

Then cam he to Derba and to Listra / And beholde a certayne dyscyple was there named Thimotheus a womans sonne whych was a iewas and beleved / but his father was a greke of whom reported well the brethrē of Listra / ād Iconium, Paul wolde thatt he shulde goo forth with hym / and toke and circumcised hym because of the iewes which were in those quarters / for they knewe all thatt his father was a greke. As they went thorow the cites / they delivered them the decrees for to kepe / ordeyned off the apostles and seniours which were at Jerusalem. Soo were the congregacions stablisshed in the faith / ād encreased in noumbre dayly.

When they had goone thorowe out Phrigia /

and the region of Galacia/ and were forbidden off the holy goost to preach in Asia/ they cam to Misia/ and sought to goo into Bethinia/ ād the sprete soffered thē not. Whē they had gone over Misia/ they cā doune to Troada and a vision appered to Paul ī the nyght. There stode a man off Macedonia and prayed hym saynge: Come into Macedonia and helpe vs. After he had sene the visiō immediatly we prepared to goo īto Macedonia certified that the lorde had called vs forto preache the gospell vnto them. Thē losed we forth from Troada/ ād with a strayght course cam we to Samothracia/ the nexte daye to Neapolim/ and frō thēce to Philippos/ which is the chefestite ī the parttes of Macedonia and a frē cite.

We were in that cite abidinge a certayne dayes/ and on the saboth dayes we went out of the cite besydes a river where men were wont to prayer/ and we sate doune and spake vnto the women which thither resorted. And a certayne woman named Lidia/ a seller off purple/ of the cite off Thiatira which worshypped God/ gave vs audience/ whose hert god openned that she attēded vnto tho thynges which Paul spake. When she was baptised/ and her houssolde/ she besought vs sayinge: Yf ye thynke thatt I beleve on the lorde come into my houss/ and abide there. And she constrayned vs.

Hit fortuned as we went to prayer/ a certayn damsell possessed with a sprete that prophessyed met vs/ which brought her master and masstres moche vauntage with propheſyinge. The same folowed Paul and vs sayinge: These men

are the servaunts of the most hye god / which shewe vnto vs the waye of helth. And this did she many deyes. Butt Paul nott content turned a bout and sayd to the sprete: I cõmaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone / they caught Paul and Silas / and brought them into the market place vnto the ruelars / and delivered them to the officers sayinge: These men trouble oure cite / which are iewes and shewe newe decrees / which are nott laufull for vs to receave / nether to observe seinge we are romains. And the people ranne on them / ād the officers rent their clothes / ād commaunded them to be beaten with rodes / and when they hadde beaten them sore / they cast them into preson commaundynge the ioyler to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner preson / and made their fete fast in the stockes.

At mydnyght Paul and Silas prayed / and lauded god. and the presoners herde them. Sodenly there was a greate erth quake / soo that the foundaciõ of the preson was shaken / and by ād by all the dores opened / and every mannes bõdes were lowsed. When de keper off the preson wakede out off hys slepe / and sawe the preson dores open / he drue outt his swearde and wolde have killed hym silfe supposynge the presoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thy silfe no harme for we are

all heare.

He called for a light and sprange in/and cam tremblynge/ād fell doune before Paule ād Silas/and brought them out and sayde/ Syrs what must I do to be saved? And they sayde: beleve on the lorde Jesus/ and thou shalt be saved and thy houssolde. And they preached vnto hym the worde of the lorde/ ād to all that were in his housse. And he toke them the same houre off the nyght and wasshed their wondes/ and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse/ he sett meate before them/ and ioyed that he with all his houssholde beleved on God.

And whē it was daye the officers sent the ministers sayinge: Lett those men goo. The keper off the preson tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence ād goo in peace. Thē sayde Paul vnto them: They have beaten vs openly vncondempned/ for all that we are Romans/ and have cast vs into preson: and nowe wolde they sende vs awaye prevely? Naye nott so/ butt lett them come them selves and fett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans/ and cam and besought them ād brought them out/ and desired them to departe out of the cite. They went out of the preson and entred into the housse of Lidia/ and when they had sene the brethren/ they comforted them and departed.

The. xvij. Chapter.

AS they made their iorney thorowe Amphipolis / and Apolonia / they cam to Thessalonica where was a sinagoge off the iewes. Paul as his maner was went in vnto them. and thre sahoth dayes declared of the scripture vnto them / openynge and alegynge that Christ must nedes have suffered ād ryse agayne from dede. And thatt this Jesus was Christ / whom (sayde he) I preache to you. And some off them beleved and cam and companyed with Paul ād Silas. Also off the honourable grekȳ a greate multitude / and of the chefe wemen / not a feawe.

The iewes which beleved not havynge indignacion toke vnto them evyll men wich were vagabondes / and gadered a company / and sett all the cite on a roore / and made asaute vnto the hosusse off Jason / and sought to brynge them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite cryinge: These that trouble the worlde are come hidder also / which Jason hath receaved prevely. and these all do contrary to the ordinacions off Cesar / affirmynge another kynge / wō Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered of Jason / ād of the other they lett them goo.

The brethren immediatly sent awaye Paul / and Silas by nyght vnto Berrea. When they were come thither they entred into the sinagoge off the iewes. These were the noblest amonge them off Thessalonia / which receaved the worde with all diligence of mynde / and searched the

scriptures dayly whether those thynges were es wen soo. And many of them beleved / and of wor shipfull wemen which were grekes / and off men nott afeawe. When the iewes off thessalonia had knowledge that the worde off god was pre ached off Paul att berrea / they cam thither and moved the people / and then by and by the bre thren sent awaye Paul to goo vnto the see: butt Silas and Timotheus abode there still. They that gyded Paul brought hym vnto Attens / ād receaved a cōmaundment vnto Silas and Ti motheus forto come to hym a tonce. And cam their waye.

Whill Paul wayted for them at Attens / hys sprete was moved in hym to se the cite geven to worshippinge of ymages. Then he disputed in the Sinagoge with the iewes / and with the de vout persones / And in the market dayly wyth them that cam vnto hi. Certayne philosophers of the Epicures / ād of the stoyckes desputed wh th hym. And some there were which sayde: what wyll thys babbler saye. Other sayd: he semeth to be a tydynges brynger off newe devyls / be cause he preached vnto them Jesus / and the re surreccion / ād they toke hym / and brought hym into Marce strete sayinge: maye we nott knowe what ys thys newe doctrine wher off thou spea keſt. For thou bryngest straunge tydynges to ou re eares. We wolde knowe therfore what these thynges meane. For all the Attenians an stra ungers whych were there gave them selves to nothynge els / but other to tell or to heare newe tydynges.

Paul stode in the myddes of Marce strete ād sayde/ye men of Attens/I perceave that in all thyngs ye are somwhat superstitious. For as I passed by and behelde the manner howe ye wor-ship youre goddes/I founde an aultre wher in was written: vnto the vnknowen god. Whom ye then ignorantly worship/hym shewe I vnto you. God that made the worlde/ād all that are in it/seynge that he is lorde off heven and erth/he dwelleth nott in temples made with hondes nether is worshipped with mennes hondes/as though he neded of eny thynge. For as moche as he geveth to all men lyfe and breth every whe-re/and hath made off one bloud all nacions off mē/for to dwell on all the face of the erthe. And hath asigned tymes apoynted before/And the endes of their in habitacion/that they shulde se-ke god/yf they myght fele and fynde hym/thou-gh he be nott farre from every one off vs. For in hym we live/move/and have oure beynge/as certayne of youre awne poetes sayde. For we are also his generacion. For as moche then as we are the generacion off God/we ought nott to thynke that the godhed is lyke vnto golde/sil-ver/or stone/graven by crafte and ymaginaciō of man.

And the tyme of this ignoraūce god regarded nott: butt nowe he biddeth all men every where repent/be cause he hath apoynted a daye/in the which he woll iudge the worlde acordyng to ri-ghtewesnes/by that man/whom he hath apoy-nted/and hath geven faith to all men/after ths at he had raysed hym from deeth.

When they herde off the resurreccion from deth/ some mocked/ and other sayde: we will heare the agayne of this matter. So Paul departed from amonge thē. Certayne men clave vnto Paul and beleved/ amonge the which was Dionisius a senatour/ and a womā named Damaris/ and other with them.

The. xviij. Chapter.

After that/ Paul departed from Attens/ād cam to Corinthum/ and founde a certayne iewe named Aquila/ borne in Ponthus/ latly come from Itali with his wyfe Priscilla (be cause that the Emperour Claudius had cōmaunded all iewes to departe frō Rome) ād he drewe vnto them. And be cause he was of the same craft he abode with them and wrought (their craft was to make tentes) and he preached in the sinagoge every saboth daye/ And exhorted the iewes and the gentyls.

Whē Silas and Timotheus wer come from macedonia Paul was payned ī the spriete/ as he testified to the iewes that Jesus was Christ. whē they sayde contrary and blasphemed/ he shoke his rayment and sayde vnto them: youre bloud apon youre awne heeddes. for hence forth I goo vnto the gētyls/ and departed frō thens/ ād entred in to a certayne manes housse named Justus which worshipped god. whose housse ioyned harde to the sinagoge. Won Crispus a ruelar of the Sinagoge beleved on the lorde with all hys housholde. And many of the Corrinthians gave

audience and beleved/and were baptised.

Then spake the lorde to Paule in the nyght by a vision: be nott afrayde/but speake/and holde not thy peace: for I am with the/and noo man shall invade the that shall hurte the. For I has ve moche people in this cite. And he rested there a yeare and sixe monethes/and taught them the worde of God.

Whē Gallio was ruelar of the countre of Acaia. The iewes made insurreccion with one accorde agaynst Paul/and brought him to the iudges seate saying: This man teacheth to worship god cotrary to the lawe. As Paul was about to open his mougth Gallio sayde vnto the iewes: yf itt were a matter off wronge/or an evyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes/or off names/or of youre lawe/loke ye to it youre selves. For I wilbe noo iudge in soche maters/and he drave them from his seate. Thē toke all the grekes Sostenes a ruelar of the sinagoge and smote hī before the iudges seate. And Gallio cared for none of tho thyngs.

Paul after thys/taried there yet a goode whyle/and then toke his leave of the brethren/and sayled thence into Ciria/Priscilla and Aquila accompanyinge hym after that he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he him silfe entred into the sinagoge/and reasoned with the iewes. When they desyred hym to tary longer tyme with them/he consented nott/butt bad them feare wele sayinge: I must nedes att

this feast that cõmeth be in Jerusalẽ: but I will returne agayne vnto you yff God will. And departed frõ Ephesus and cam vnto Cesarea: ãd ascended and saluted the congregacion/ and departed vnto Antioche/ and when he had taried there a whyle/ he departed/ and went over all the countre off Galacia and Phrigia by order/ strengthynge all the disciples:

A certayne iewe named Apollos/ borne at Alexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was informed in the waye off the lorde/ and he spake fervently in the sprete/ and taught diligently the thyngs off the lorde/ and knewe but the baptim of Jhon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them/ And expouned vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia/ the brethrẽ exhorted hym therto/ ãd wrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche/ which had beleved thorowe grace. And myghtely he overcam the iewes openly shewĩge by the scriptures that Jesus was Christ.

The. xix. Chapter.

IT fortuned/ whill apollos was at Corrinthum/ that Paul passed over the vpper costes/ and cam to Ephesus/ and founde certayne disciples and sayd vnto them: have ye receaved the holy goost after ye beleved? And they sayde

vnto hī: Nay / nether have we herde yf there be eny holy gost or nay. And he sayd vnto thē: wher with were ye thē baptised? And they sayd: with Jhons baptim. Then sayde Paul: Jhon verely baptised with the baptim off repentaunce / sayinge vnto the people that they shulde beleve on hym / which shulde come after hym. That ys on Christ Jesus. When they herde that / they were baptised in the name of the lorde Jesu / and whē Paul layde his hondes apon them / the holy gost cam on them. And they spake with tongs and prophesied. All the men were aboute xij.

And he went into the sinagoge / and behaved hym silfe boldely for the space of thre monethes / disputynge / and gevynge them exhortacions of the kyngdom off God. When divers wexed hard herted / and beleved nott / but spake evyll off the waye off the lorde before the multitude: he departed from them / And severed the disciples awaye / And taught dayly in the scole off won called Tirānus. And this continued by the space of two yeares: So that all they which dwelt in Asia herde the worde off the lorde Jesu / bothe Jewes and grekes. And god wrought not smale myracles by the hondes of Paul. So that frō his body were brought vnto the sicke / napkyns or partletts / and the diseases and evyll spretes departed from them.

Certayne of the vagabōde iewes exorcistes / toke apō them to call over them which had evyll spretes the name of the lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. There were seven sonnes off one Sceva a ruelar off

the ſinagoge which did ſoo: and the evyll ſprete answered and sayde: Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whō the wicked devyll was/ ranne on thē/ and overs cam them/ and prevayled agaynſt thē/ ſoo that they fledde out of the houſſe naked and wonded. Thys was knowen to all the iewes and grekes also/ which dwelt att Ephesus/ and feare cam on them all. And they magnified the name of the lorde Jesus.

And many that beleved cam/ ād confeſſed ād ſhewed their workes. Many of them which vſed curious craſtes/ brought their bokes and burs ned thē before all men/ ād they counted the price of them and founde it fifty thouſande ſilverlyns ges. So myghtely grewe the worde of god/ and prevayled. After theſe thīges were ended Paul purpoſed ī the ſprete/ to paſſe over Macedonia and Acaia/ and to goo to Jeruſalē ſaying: After I have bene there I muſt alſo ſe Rome. Soo ſent he into Macedonia two of them that miniſtred vnto hym: Timotheus and Erastus: butt he hym ſilfe remayned in Aſia. For a ſeaſon.

The ſame tyme there aroſe no litell a do about te that waye. For a certaine man named Demetrius/ a goldſmyth/ which made ſilver ſchrynes for Diana/ was nott a litell beneficiall vnto the craftes men: which he called togedder with the worke men of lyke occupacion/ and ſayd: Syrs ye knowe that by this craſte we have vauntage. Moreover ye ſe and heare that nott alone at Ephesus: but almoſt thorowe oute all Aſia/ thys Paul entyſeth/ and turned awaye moche people

saying: that they be not goddes which are made with hōdes: so that not only this oure crafte cōmeth ito parell to be sett at nought: but that also the temple of greate Diana shulde be despysed. And her maieste shulde be destroyed / which all Asia / and the worlde worshippeth.

Whē they herde these sayinges / they were full of wrathe / and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore / and they russhed into the cōmen hall with one assent / and caught Gayus / and Aristarcus / men of Macedonia / Pauls companions. Whē Paul wolde have entred in vnto the people / the disciples suffered hym not. Certayne also off the chefe of Asia which were his frendes / sent vnto hym / desyrynge hī that he wolde not preace ito the cōmē hall. Some cryed won thīge / and some another ād the congregaciō was all out of quyete / ād the moare parte knewe not wherefore they were come togedder.

Some of the company drue forth Alexander (the iewes thrustynge hī forwardes) Alexāder beckened with his honde / and wolde have gevē the people an answere. When they knewe that he was a iewe / there arose a shute almost for the space of two houres off all men cryinge / greate is Diana of the Ephesians.

When the toune clarcke had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesiās is a worshipper of the grett goddes Diana / and off the ymage which cam from heven. Seynge then that no man sayth here agaynst / ye ought

to be content / and to do nothyng e rasshly / For ye have brought hidder these men / whiche are nether robbers off churches / nor yett despisers of youre goddes. Wherfore if Demetrius ād the craftes men which are with hym / have eny sayisnge to eny man / the lawe is open / and there are ruelars / lett them accuse won another. Yf ye go about eny other thynge / itt maye be determined in a lawfull congregacion. For we are in ieopesrdy to be accused off this dayes busines. For asmoche as there is noo cause wherby we maye gesve a rekenynge off this concurse off people. And when he had thus spoken / he let the congregacison departe.

The .xv. Chapter.

After the rage was ceased / Paul called the disciples vnto hym / and toke his leave off them / and departed for to goo into Macedonia. And whē he had gone over those parties / ād gesven them large exhortacions / he cam into grece And there abode .iij. monethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria / He purposed to returne therowe Macedonia. There acompanied hym into Asia Sopater of Beroen: And of Tessalonia Aristarcus and Secundus / and Gaius of Derba / and Timotheus: Out of Asia Tichicus / ād Trophimos. These went before / ād taried vs at Troas We sayled awaye from Philippos after the ester holidayes / and cam vnto them to Troas in five dayes / and there abode seven dayes.

On a saboth daye the disciples cam to gedger

forto breake breed/ and Paul preached vnto ths em (redy to departe on the morowe) and contis nued his preachynge vnto mydnyght. There wes re many lightes in the chamber where we were gaddered to gedder/ and there sate in a wyndos we a certayne yonge man named Eutichos/ fals len into a depe slepe. And as Paul declared he was moare overcome with slepe/ and fell doune from the thyrde lofte/ and was taken vp deed. Paul wentt doune and fell on hym/ and embras ed hym/ and sayde: Make nothynge a do. For his lyfe is in hym. When he was come vp agayn ne/ he brake breed/ and tasted/ and commened a longe whyle evē till the morynge/ ād soo depa arted. They brought the yonge man a live/ and were nott a litell conforted.

Then toke we shippynge/ and departed vnto Asson/ there to receave Paul. For soo had he as poynted/ and wolde hym silfe goo be londe. Whs ē he was come to vs vnto Assō/ we toke hym in/ and cam to Mittilenes. and sayled thence/ and cam the nexte day over agaynst Chios. And the daye folowynge we aryved at Samos/ and tas ryed at Trogiliō. The nexte daye we cam to Mis leton. For Paul had determined to leave Ephes sus as they sayled/ because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalē in the feaste off pentecoste.

From Mileton he sent to Ephesus/ and called the seniours off the congregacion. When they were cōe to hym/ he sayde vnto them: Ye knowe frō the fyrst daye that I cā vn to Asia/ after whs at maner I have bene wyth you at all ceasons/

ſervynge God with all humblenes off mynde/ and with many teares/and temtacions/ whiche happened vnto me by the layingf awayte off the iewes/ and howe I kept backe nothynge thatt myght be for youre proffet: but that I have ſhewed you/and taught you openly and at home in youre houſes/ witneſſynge bothe to the iewes/ and alſo to the grekes/ the repentaunce taward god/and faith tawarde oure lorde Jeſu.

And nowe beholde I goo bounde in the ſprete vnto Jeruſalem/and knowe nott what ſhall come off me there/butt that the holy goſt witneſſeth in every cite ſayinge: that bondes and trouble abyde me: but none of tho thinges move me. Nether is my lyfe dere vnto my ſilfe/that I myght fulfill my courſe with ioye/ ād the miniſtracion which I have receaved of the lorde Jeſu to teſtify the goſpell of the grace of god.

And nowe beholde/ I am ſure that hēceforth ye all (thorow whom I have gone preachynge the kyngdom of god) ſhall ſe my face noo moore. Wherfore I take you to recorde this ſame daye/ that I am pure from the bloud of all men. For I have kepte nothynge backe: butt have ſhewed you all the counſell off god. Take hede therfore vnto youreſelves/and to all the flocke/ wher of the holy goſt hath made you overſears/ to rule the congregaciō of god/ which he hath purchaſed with his bloud. For I am ſure off this/ that after my departynge ſhall greveous wolves entre in amonge you/ which will nott ſpare the flocke. And off youre awne ſelves ſhall men aryſe ſpeakynge perverſe thynges/ to drawe diſciples

after them. Therfore awake and remember/ths at by the space off iij. yeares I ceased not to warne every one of you/ both nyght and daye with teares.

And nowe dere brethren I commende you to god and to the worde of his grace/which is able to bylde further/and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver/golde/or vestur/Ye ye knowe wele that these hondes have ministred vnto my necessites/ and to them thatt were with me. I have shewed you all thyngs/ howe that soo laboryng ye ought to receave the weake/ ād to remember the wordes off the lorde Jesu/ howe that he sayde: It is more blessed to geve/thē to receave.

When he had thus spoken/ he kneled doune/ and prayed with them all. And they wept all aboundantly/ And fell on Pauls necke/and kissed hym sorowynge/most of all/for the wordes/ which he spake/ thatt they shulde se his face noo moore/ And they accompanied hym vnto the shippe.

The xxj. Chapter.

AND it chaūsed that as sone as we had laūched forth/and were departed from them/ we cam with a straycght course vnto Choon/and the daye folowynge vnto the Rhodes/and from thence vnto Patara. And we founde a shyppe reddy to sayle vnto Phenices. And went a borde and sett forthe. Then apered vnto vs Ciprus/ and we lefte it on the lefte honde/ād sayled vnto

Sirta. and cam vnto Tire. For there the shippe vnladed her burthen. And when we had founde brethren / we taried there .vij. dayes. and they tolde Paul thorowe the sprete / that he shuld not goo vppe to Jerusalem. Ande when the dayes were ended we departed / and went oure waves ād they all brought ous on oure waye / with their wyves and children till we were come out off the cite. and we kneled doune ī the shore and prayde. and when we had taken oure leave one off another / we toke shippe / and they returned home agayne.

When we had full ended the course / from Tire / we aryved at Ptholomaida / and saluted the brethren / and abode with them one daye. The nexte daye / we that were off Paulus company / cam vnto Cesarea. and we entred into the house of Philip the evangelist / which was one of the seven / and abode with hym. The same man had fower doughters virgens / which did prophesy. And as we taried there a good many dayes / there com a certayne prophete from iewry / named Agabus. When he was come vnto vs / he toke Pauls gerdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that oweth this gyrdell / ād shall deliver hym into the hondes of the genthils.

Whē we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye wepynge / and breakyng anyne hert? I am redy not to be bound only / but

also to deye at Jerusalem for te name off the lor̄
Jesu. Whē we coulde nott turne his mynde/we
ceased sayinge: The will of the lorde be fulfilled.
After those dayes we made oure silfes redy/ād
went vp to Jerusalem. There went with vs al̄
so certayne off the disciples off Tesarea/ and
brought with them won Mnason off Ciprus/
an olde disciple/with whom we shulde lodge.
And when we were come to Jerusalem/the bre-
thren receaved vs gladly. On the morowe pa-
ul went in withe vs vnto James. Ande all the
seniours cam to gedder. And when he had sa-
luted them/he tolde by order/what thynḡ God
had wrought amonge the gentyls by hys minis-
tracion. when they herde itt/ they glorysied the
lorde/and sayde vnto hym: Thou seist brother/
howe many thousande Jewes there are which
beleve/ and they are all zelous over the lawe.
and they are informed off the that thou teachest
all the Jewes which are amonge the gentyls to
forsake Moses/ and sayst that they ought not to
circumcise their children/nether to live after the
customes. What is it therfore? The multitu-
de must nedes come togedder. For they shall he-
are that thou arte come. Do therfore this that
we saye to the.

We have. iiij. men/which have a vowe ō them
Them take and purisye thy silfe with them. and
do cost ō them/that they maye shave their heed-
des. ād all shall knowe that tho thynges which
they have herde off the are nothynge: but thatt
thou thy silfe also walkest and kepest the lawe.
As touchīge the gentyls whyche beleve we have

written and concluded / that they observe no soche thynges: but that they kepe them selves from thinges offred to ydoles / from bloud / from strangled / and from fornicacion. Then the nexte daye Paul toke the men ād purified hym silfe with them / and entred in to the temple / declarynge the fulfillynge off the dayes of purificacion / vntyll that an oblacion shulde be offered for every one off them.

And as the seven dayes shulde have bene ended / the iewes which were of Asia when they sawe hym in the temple / they moved all the people and layde hondes on hym cryinge: Men of Israhell helpe / This is the mā that teacheth all men every where agaynst the people / and the lawe / and this place. Moreover also he hath brought grekes into the temple / and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Hym they supposed Paul had brought into the tēple. And all the cite was moved / and the people swarmed togedder. And they toke Paul / ād drue hym out of the tēple / ād forth with the dores were shut to.

As they went about to kyll hym / tydynges cā vnto the hye captayne off the soudiers / thatt all Jerusalem was moved. which immediatly toke soudiers and vndercaptaynes / and rann doune vnto them. When they sawe the vpper captayne and the soudiers / They lefte smytynge off Paul. Then the captayne cam neare and toke hym / ād commaunded hym to be bounde with two chaynes / and demaunded whatt he was / and whatt he had done. Won cryed this / another that / a-

mōge the people. And when he coulde nott knowe the certayne / for the rage: He commaunded hym to be caried into the castle. When he cam vnto a grece / hit fortuned that he was borne off the soudiers for the violence off the people. The multitude off the people folowed after cryinge: away with hym.

And as Paul shulde have bene carved into the castle. He sayde vnto the hye captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Arte not thou that Egipcian whych before these dayes / made an vproure / and ledde out into the wildernes about iiij. thousande men that were mortherers? Paul sayde: I am a man which am a iewe of Tharsus a cite in Cicill / a citesyn off noo vyle cyte / I besethe che soffre me to speake vnto the people. When he had geven him licence / Paul stode on the steppes / and beckned with his honde vnto the people / and there was made a greate silence. And he spake vnto them in Ebrue sayinge:

The. xx. Chapter.

Ye men / brethren / and fathers / heare myne answere which I make vnto you. When they herde that he spake Ebrue vnto them / they kept the moore silence. And he sayde: I am verely a man which am a iewe / borne in Tharsus / a cite in Cicill / nevertheless yet broght vppe in this cite / at the fete off Gamaliel / and informed diligētly in the lawe off the fathers / and was fervēt mynded to God warde / as ye all are this same daye / and I persecuted this waye vnto the deeth

bondynge/ād delyverynge into preſon bothe mē and wemē/as the chefe preſt doth beare me witnes/and all the ſeniours: of whom alſo I receaved letters vnto the brethren/and went to Damaſcō to bringe them which were there bounde vnto Jeruſalem forto be pumyſſhed.

And it fortuned that as I made my iorney/ād was come nye vnto Damaſcō/aboute none/ſodenly there ſhone from heven a greate lyght rounde aboute me/and I fell vnto the erth/ād herde a voice ſayinge vnto me: Saul/Saul/why perſecuteſt thou me? And I anſwered: what arte thou lorde? ād he ſayde vnto me? I am Jeſus of Nazareth/whom thou perſecuteſt. And they that were with me ſawe verely a lyght and were a frayde: but they herde nott the voyce of hī that ſpake with me. And I ſayd: what ſhall I do lorde? And the lorde ſayde vn to me: Aryſe and goo into Damaſcon and there it ſhalbe tolde the off all thingſ which are apoynted forto the to do. And whē I ſawe no thynge for the brightnes of that light/I was ledde by the honde off them thatt were with me/and cam into Damaſcon.

Won Ananias a perfecte man/ād as pertaynynge to the lawe havynge goode reporte of all the iewes which there dwelt/cam vnto me/and ſtode and ſayd vnto me: Brother Saul receave thy ſight. And that ſame houre I receaved my ſight and ſawe hym. And he ſayde vnto me/the god off oure fathers hath ordeyned the before/ that thou ſhuldeſt knowe his will/and ſhuldeſt ſe that which is rightfull/ād ſhuldeſt heare the voyce offhys mought: for thou ſhalt be his wit

nes vnto al men off tho thyngs which thou hast
sene and herde. And nowe: why tariest thou? Ar-
ryse and be baptised / ād wesshe awaye thy syn-
nes / in callynge on the name of the lorde.

And it fortuned / whē I was come agayne to
Jerusalem ād prayde in the temple / that I was
in a traunce / And sawe hym sayinge vnto me:
Make haste / and gett the quicly out of Jerusa-
lem: For they wilnott receave the witnes that
thou bearest of me. And I sayde: lorde they kno-
we that I prēsoned / ād bett i every sinagoge thē
that beleved ō the. ād whē the bloud of thy wit-
nes Steven was sheed / I also stode by / and cō-
sented vnto his deeth. and kept the rayment off
them that slewe hym. And he sayde vnto me: de-
parte for I will sende the a farre hence vnto the
gentyls.

They gave him audience vnto this worde / ād
lifte vppe their voyces ād saide: away e with so-
che a felowe from the erth. yt is pitie that he sh-
ulde live. And they cryed and cast of their cloth-
es / and thrue dust into the ayer. The captayne
bade hym to be brought into the castle / ād com-
maunded hī to be scourged / and to be examined /
that he myght knowe wherfore they cryed on hī.
And as they bounde hym with thongs / Paul sa-
yde vnto an vnder captayne: Ys it laufull for
you to scourge a Romain vncondempned? Whē
the vnder captayne herde that / he went to the
vpper captayne / and tolde hym sayinge: What
intendest thou to do? This man is a Romain.

The vpper captayne cam to hym / and says-
de: Tell me / artе thou a Romain? He sayde: Yee

And the captayne answered: With moche money obtayned I this fredom. And Paul sayde: I was fre borne. Then straycht wayde departed from hym they wich shulde have examined hym And the captayne also was a frayde / after he knewe that he was a Romain / be cause he had bounde hym.

On the morowe he lowsed hym from hys bonds desyringe to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes ād all the counsell to come togedder / and brought Paul / and sett hym before them.

The. xxiij. Chapter.

PAul behelde the counsell and sayde: Men and brethrē / I have lived in all goode cōscience before god vntill this daye. The hye prest Ananias cōmaunded them that stode by / to smyte hym on the mought. Thē sayde Paul to hym God shall smyte the thou payntyd wall. Sittest thou ād iudgest me after the lawe: and cōmaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revyleste thou Goddes hy preste? Thē sayd Paul: I wist not brethren / that he was the hye preste. For it is writtē thou shalt not speake evyll to the ruelar of thy people.

When Paul percaved that the one parte were Saduces / and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisaye / the sonne off a pharisaye. Of hope / and of resurrecciō from deeth I am iudged. And when he had soo sayde / there arose a debate bits

wene the pharisayes ād the saduces/ ād the mus
ltitude was devided. For the saduces saye that
there is no resurrecciō/ nether angell/ nor sprete
But the phariseies graūt bothe. And there aros
se a grett crye/ ād the scribes which wer ō the phy
arisais parte strove saynge: We fynde none evs
yll ī this mā. Though a sprete/ or an angell hath
apered to hym/ lett vs not stryve agaynst God.

And when there arose greate debate/ the cap
tayne fearynge lest Paul shuld have bene pluck
te asondre off them/ cōmaunded the soudiers to
goo doune/ and to take hym from amōge them/
and to brynge hym into the castle. The nyght fo
lowyng god stode by hym and sayd: Be of goode
cheare Paul: For as thou hast testified off me in
Jerusalē/ soo must thou beare witnes at Rome.

Whē daye was come/ certayn of the iewes ga
dered them selves to gedder/ and made a vowe
saīge: that they wolde nether eate nor drynke till
they had killed Paul. They wer aboute .xl. whi
ch had made this conspiracīō. And they cā to the
chefe prestes and seniours/ and sayde: we have
boūde oure selves with a vowe/ that we will ea
te nothynge vntill we have slayne Paul. Nowe
therfore geve knowlege to the vpper captayne/
ād to the counsell that he brynge hym forth vnto
vs to morow/ as thought we wolde knowe some
thīge more perfectly of hym. But we (or ever he
come neare) are redy ī the mean season to kill hī.

When Pauls sisters sonne herde of their lays
inge awayte/ he went and entred into the castle/
and tolde Paul. And Paul called one off the vns
der captaynes vnto hī/ and sayde: Brynge this

younge mā vnto the capteyne. for he hath a certayne thynge to shewe hym. And he toke hī/ and ledde him vnto the hye captayne/ād sayd: Paul the presoner called me vnto hym and prayed me to bryng this younge mā vnto the/ which hath a certayne matter to shewe the.

The hye captayne toke hym by the hond/ and wēt a parte with hym out of the waye/ and axed hym: what hast thou to saye vnto me? And he said: the iewes are determined to desyre the that thou woldest bryng forth Paul to morowe into the coūsell/ as thougth they wolde enquyre some what of him more parfectly. But folowe not the eir mīdes: for there laye awayte for hym off thē/ moo then xl. men/ which have bounde them selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper captayne lett the yōge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaynes/ sayinge: Make redy two hondred soudiers to goo to Cesarea/ and horsmē three score and ten. And speare men two hondred/ at the thyrde houre off the nyght/ And delyvre them beastes that they maye putt Paul on/ and bryng hym safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruelar Felix sendeth gretyngs. This man was taken of the iewes/ and shulde have bene killed of them: Thē cā I with soudiers/ ād rescued hī/ and perceaved that he was a Romayne. And when I

wolde haue knowen the cause/wherfore they accused hym/ I brought hym forth into their cou-sell. There perceaued I that he was accused off questions of their lawe: but was not gilty of eny thīge worthy of deeth/or of bondes. After warde when it was shewed me howe that the iewes layde wayte for the man/ I sent hym straycht waye to the/and gaue cōmaundment to hys accusars/yf they had aught agaynst hym/to tell it vnto the: fare well.

The soudiers as it was cōmaūded vnto thē/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym/ and returned vnto the castle. whē they cā to Cesarea/ they delivered the pistle to the debite/and presented Paul before hī. whē the debite had redde the letter/he axed off what countre he was/ ād when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also. And cōmaunded hym to be kepte in Herods pallys.

The .xxiiij. Chapter.

After v. dayes/ Ananias the hye preste descended/with seniours/ and with a certayne oratour named Tartullus/ād enformed the ruelar agaynst Paul. whē Paul was called forth/ Tartullus began to accuse hī sayīg: Seynge that we live ī gret quyetnes by the meanes of the and that many goode thyngs are done vnto this nacion thorow thy prouidence: that alowe we ever ād in all placis/ most myghty Felix with all thankes. Notwithstondynge/ lest I be tedeous

vnto the / I praye the / thatt thou woldest heare vs of thy curtesy a feawe wordes.

We have founde this man a pestilent felowe and a mover of debate amonge the iewes thoro we out the worlde / And a mayntayner off the secte off the Nazarens: Which also hath enforsed to pollute the temple / whom we toke ād wolde have iudged acordynde to oure lawe: but the hye captayne Lisias cā apon vs / and with grett violence toke hym out of oure hondes / cōmaundynge his accusars to come vnto the / off whom thou mayst (vff thou wilt enquyre) knowe the certaynte of all these thyngs wher off we accuse hym. The iewes lyke wyse affermed / sayīge that it was even so.

Then Paul (after that the ruelar hī silfe had beckened vnto hī that he shulde speake) answes red: I shall with a moare quyet mīde āswer for my silfe / for as moche as I vnderstonde that thou hast bene off many yeares a iudge vnto thys people / be cause that thou mayst knowe that thes re are yet but xij. dayes sence I went vppe to Jerusalē for to praye. And that they nether founde me in the temple disputinge with eny man / other rayssynge vp the people / nether in the sinagoges nor in the cite. Nether can they prove the thīges wher of they accuse me.

But this I confesse vnto the / that after thatt waye (which they call heresy) so worshippe I the god of my fathers / belevīge all thyngs whs ich are writtē in the lawe and the prophets / and have hope tewardf god / that the same resurrecs cion from derth (which they them selves loke for

also) shalbe both of iust and vniust. And therfore stody I to have a cleare conscience towarde god/and toward man also.

Many yeres agoo I cam and brought almes to my people and offeringes/in the which they fo unde me purified ī the temple/nether with multitude/nor yett with vnquyetnes. There were certaine iewes out of Asia which ought to be here present before the/and accuse me/yf they had ought agaynst me: or els let thes same here saye/ if they have founde eny evyll doinge in me/whill I stonde here ī the counsell/excepte it be for this one voyce/that I cryed stondynge amonge thē off the resurreccion from deeth am I iudged off you this daye.

When Felix herde that he differde them/for he knewe very wele of that waye and sayde: whē Lisias the captayne is come/I will know the vtmost of youre matters. ād he cōmaūded an vndercaptayne to kepte Paul/ād that he shuld have rest/ād that he shulde forbyd none of his aquayntaunce to minister vnto hī/or to come vnto hī.

After a certayne dayes cā Felix/and his wyfe Drusilla which was a iewes/and called forth Paul/and herde hym of the fayth which is towards Christ. And as he preached of Justice/temperaunce/and Judgement to come/Felix tremsbled/and answered: thou hast done ynough att this tyme/departe/when I have a convenient tyme/I will sēde for the. He hoped also that money shulde be geven hym off Paul thatt he myght lowse hym/wherfore he called hym the oftenner/and cōmened with hym. After two yeare

cam Festus Porcius into Felix roume/ and Felix willynge to shewe the Jewes a pleasure lefte Paul in preson bounde.

The .xxv. Chapter.

WHē Festus was come into the province/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye prestes/ and the chefe off the iewes agaynst Paul. ād they entreated hym/ and desired fauour agaynst hym that he wold sende for hī to Jerusalē/ and layde awayte for hym ī the waye to kill hī. Festus answered that Paul shulde bekept at Cesarea: but that he hym silfe wold shortly departe thither. Lett thē therfore (sayd he) whiche amōge you are able to do it come doune with vs ād accuse hym/ if there be eny faute in the mā.

When he had taried there moare then ten dayes he departed vnto Cesarea/ and the nexte daye sate doune in the iudgemēt seate/ ād cōmaunded Paul to be brought. When he was come the iewes which were come from Jerusalem/ cam aboute hym ād layde many ād greveous complaintes agaynst Paul/ which they coulde nott prove aslonge as he answered for hym silfe/ that he had nether agaynst the lawe of the iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thynge att all.

Festus willynge to do the iewes a pleasure/ answered Paul/ and sayde: Wilte thou goo to Jerusalem/ ād there be iudged of these thynges before me? Thē sayd Paul: I stonde at Cesars iudgemēt seate/ where I ought to be iudged. To the

lewes have I no harme done/as thou very well knowest. If I have hurte them/or committed eny thynge worthy of deeth/I refuse not to deye. Yf none off these thyngs are/where off they accuse me/no man owght to deliver me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/and answered: Thou haste appealed vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to welcom Festus. And whē they had bene there a good ceason/Festus rehersed Paules cause vnto the kynge sayinge: There is a certayne man lefte in preson off Felix a about whom when I cam to Jerusalem the hye prestes/and seniours of the Jewes ēformed me/and desyred to have iudgemēt agaynst hym. To whom I answered: It is nott the maner off the Romayns to delivere eny man thatt he shulde perisshe/before that he which is accussed/have hys accusars before hym/and have licence to answer for hym silfe/as pertaynynge to the cryme wherof he is accused. when they were come hidder/with out delaye on the morowe I sate to geve iudgement/and commaunde the man to be brought forth. agaynste whom when the accusers stode vppe/they brought none accusacion off soche thynges as I supposed: But hadde certayne questions agaynst hym off their awne supersticion/and of one Jesus which was ded. whom Paul affirmed to be alive. Because I douded off the questions/I axed hym whither he wolde goo to Jerusalē/and there be iudged of these matters. Then when Paul had aps

pealed to be kept vnto the knowledge off Cesar. I cõmaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also heare the mã my silfe. To morowe (sayde he) thou shalt heare hym. On the morowe whē Agrippa was come and Bernice with greate pompe/and were entrede ito the counsell houssewith the captaynes and chefe men of the cite/ at Festus commaundemēt Paul was brought forth/ and Festus sayde: Kynge Agrippa/and allmen which are heare present with vs: Ye se this man about whom all the multitude off Jewes hath bene with me/both at Jerusalem and also here/ cryinge that he ought not to live eny lenger. Yet foũde I nothynge worthy of deeth that he had cõmitted. Nevertheless seinge that he hath appealed to Cesar/ I have determyned to sende hym. Off whom I have no certayne thynge to wryte vnto my lorde. Wherfore I have brought hym vnto you/ and specially vnto the/ kynge Agrippa/ that after examinacion had/ I myght have sumwbat to write. For me thynketh it vnreasoneble forto sende a presoner/ ād not to shewe the causes/which are layde agaynst hym.

The xxvj. Chapter.

AGrippa sayde vnto Paul: Thou arte permitted to speake for thy silfe. Thē Paul stretched forth his honde/ ād answered for hym silfe: I thynke my silfe happy kynge Agrippa/ because I shall answere this daye before the of all the thyngs where of I am accused of the iewes/

namly be cause thou arte experte ī all customes/ ād questions/ which are amonge the iewes. wherefore I besethe the to heare me paciently.

My liwynge off a chylde/ which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me from the begynnynge/ yf they wolde testifye it. For after the most strayteste secte of oure laye lived I a pharisaye ād nowe I stōd ād am iudged for the hope off the promes made off God vnto oure fathers vnto which promes/ oure .xij. tribes instantly servynge God daye and nyght/ hope to come. For which hopes sake/ kynge Agrippa am I accused off the iewes. why shulde itt be thought a thynge vncredible vnto you/ if God rayse agayne the deed?

I also verely thought ī my silfe/ that I ought to do many contrary thynges/ clene agaynst the name off Jesus off Nazareth: which thynge I also did in Jerusalem. And many of the saynctes shut I ī prisō. moreover I receaved auctorite off the hye prestes: And when they were putt to deeth I gave the sentence. And I punnysshed them ofte i every sinagoge/ and compelled them to blaspheme. and was yett more mad apon thē and persecuted them/ even vnto straunge cites. About the which thynges as I went to Damascon whith auctorite/ and commission from the hye prestes/ even at myd daye (kynge Agrippa) I sawe in the waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them/ which iorneyed with me.

When we wer all fallen to the erth/ I herde a

voyce speakynge vnto me/ and sayinge in the ebrue tonge: Saul/ Saul/ why persecutest thou me? Hit is harde for the to kicke agaynste the prycke. And I sayde: Who arte thou lorde? And he sayde: I am Jesus whom thou persecutest: But ryse and stond vppe on thy fete. For I have apered vnto the for this purpose/ to make the a mynister/ and a witnes both off tho thynges which thou hast sene/ and off tho thynges in the which I will apere vnto the/ delyverynge the from the people/ and frō the gentyls/ vnto the which now I sende the/ to open their eyes that they myght turne ffrom darcknes vnto lyght/ and ffrom the power of Satan vnto God/ that they maye receave forgevenes of synnes/ and inheritaunce amonge them which are sanctyfyed by fayth in me.

Wherfore kynge Agrippa I was not disobedient vnto the hevenly vysion: butt shewed fyrst vnto them off Damascon/ and att Jerusalem/ and thorow out all the costes off Jewry/ and to the gentyls/ that they shulde repent/ and turne to God/ and do the right werkes off repentaunce. For this cause the iewes caught me in the temple/ād wēt about to kill me. Nevertheles I obtayned helpe off God/ and stond vnto this daye witnessyng bothe to smale and to greate/ sayinge none other thynges/ thē those which the prophetes and Moses did saye shulde come/ that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from deeth/ and shulde shewe light vnto the people/ and to the gentyls.

As he thus answered for hym silfe: Festus sa

yde with a lowde voyce: Paul/thou arte besides thy silfe. Moche learnynge hath made the mad. And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes The kynge knoweth of these thynges/before whom I speke frely. nether thynke I that eny of these thynges are hidden from hym. For this thynge was not done in a corner. Kynge Agrippa beleveste thou the prophetes? I wote wele thou beleveste. Agrippa sayde vnto Paul: Sumwhatt thou bryngest me in mynde ffor to become christen. And Paull sayd: I wolde to God that not ōly thou: but also all that heare me to daye/were not sumwhat only/but altogedder soche as I am except these bondes. And when he had thus spoken/the kynge rose vppe/and the debite/and Bernice/and they that sate with them. And when they were gone aparte/they talked betwene them selves sayinge: This man doeth nothynge worthy of deeth/nor of bondes. Then sayde Agrippa vnto Festus: This man myght have bene lowsed yf he had not apealed vnto Cesar.

The. xxvij. Chapter.

When it was cōcluded that we shulde sayle into italy/they delivered Paul/and certayne other presoners vnto won named Julius/a vndercaptayne of Cesars soudiars. ād we ētred ito a shippe of Adramiciū/ād lowsed frō lōd/apoynted to sayle by the costes off Asia/won Aristarcus out of Macedonia/of the cōtre of Thessalia/beige with vs. The nexte daye cā we tosse dō/and Julius courteously ētreated Paul/and

gave him liberte to goo vnto his frendes/and to refresshe hym silfe. And from thence lanched we and sayled harde by Cypers/be cause the wynds des were contrary. Then sayled we over the see off Cicill/and Pamphylia/and cam to Myra a cite in Lycia.

And there the vnder captayne founde a shipe off Alexandry redy to sayle into Italy/and put vs therein/and when we had sayled slowly many dayes/and scace were come over agaynst Gnydon (be cause the wynde with stode vs) we sayled harde by the costes off Candy/over agaynste Salmo/and with moche worke sayled beyonde hytt/and cam vnto a place called Goode porte. Neye where vnto was a citte called Lasea. When moche tyme was spent/and saylynge was nowe ieoperdeous/be cause also thatt we had overlonge fasted/Paul put them in remembraunce/and sayde vnto them: Syrs I perceavethat thys vyage wilbe with hurte and domage/not off the ladynge and shippe only: but also off oure lyues. Butt the vndercaptayne beleved the gouerner/and the master better then thoo thynges which were spoken off Paul. And because the haven was nott commodius to wynter in/many toke counsell to departe thence/yff by eny meanes they myght atayne to Phenices and there to wynter/whych haven pertayneth to Candy/and serveth to the sougthwest/&d northwest wynde. Whē the sougth wynde blewe/they supposynge to obtayne theyr purpose lowsed vnto Asson/and sayled paste all Candy.

Butt anon after there arose (agaynste theyr

purpose) a flawe off wynde out of the northeste Whē the shippe was caught/and coulde not re/ sist the wynde/we lett her goo ād drave with the wedder. We cā vnto an yle named Clauda/And had moche worke to come by aboote/which they toke vppe/and vsed helppe vndergerdynge the shippe/fearynge lest we shulde have fallen into Syrtes/and we let doune a vessell and soo were caryed. The nexte daye whē we were tossed with an exadynge tempest/they lightened the shippe/ and the thyrde daye we cast out with oure awne hōdes the tacklīge of the shippe. Whē at the last nether sunne nor starre in many dayes apered/ And noo smale tempest laye apon vs/all hope thatt we shulde be saved/was takenawaye.

Then after longe abstinence Paul stode forth in the myddes af them and sayde: Syrs ye shul/ de have herde me/and not have departed from Cādy/nether to have brought vnto vs this har/ me ād losse. And nowe I exhorte you to be of goo/ de chere/ffor there shalbe noo losse off eny mans lyfe amonge you: Butt off the shippe only. For there stode by me this nyght the angell off God whose I am/and whom I serve/savinge: feare nott Paul/for thou must be brought before Ces/ sar. And loo/God hath geven vnto the all thatt are in the shippe with the/wherfore Syrs be of goode chere/for I beleve God that so it shalbe e/ ven as it was tolde me/and we must be cast into a certayne ylonde.

But when the fourtenthe nyght was come as we were caryed in Adria/about mydnyght the shipmen demed thatt there apered some countre

vnto them / and they sounded / and founde it xx. feddoms. they went a lytell further and sounded agayne / and founde xv. feddoms. Thē fearinge lest they shulde have fallen on some Rocke / they cast iiij. ancres out of the sterne / ād wysshed for the daye. As the shipmen were about to fle out of the shippe / and had lett doune the bote into the see / vnder a colour as though they wolde have cast ancres out off the forshippe: Paul sayd vnto the vnder captayne and the soudiers: excepte these abyde in the shippe ye cannot be safe. Thē the soudiers cut off the rope off the bote / and lett yt fall awaye.

And in the meane tyme / bitwixt that and daye / Paul besought them all to take meate / sayinge: this is the fourtenthe daye that ye have tarried and continued fastynge receavynge no thynge at all / wherfore I praye you to take meate. for this no dout is for youre helth / for there shall not an heere fall from the heed of eny of you. And when he had thus spoken he toke breed and gave thankes to God in presence off them all / and brake it / and began to eate. Then were they all of Good cheare / ād they also toke meate. We were all togedder in the shippe / two hondred ād threscore and sixtene soules. When they had eaten ynough / they lightened the shippe and cast out the weate into the see.

When ytt was daye they knew not the lande / butt they spied a certayne reache with a banke / in to the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they

had taken vppe the ancres / they cõmitted them selves vnto the see / and lowsed the rudder bonds ãd hoysed vppe the mayne sayle to the wynde and drue to londe / and they fell into a place / which had the see on bothe the sydes / and thrust in the shippe / and the foore parte stucke fast / ãd moved not / and the hynderparte brake with the violence of the waves.

The soudears counsell was to kyll the presoners lest eny off them / when he had swome out shulde fle awaye: but the vnder captayne willinge to save Paul kept thẽ from their purpose / ãd commaunded that they that coulde swym shulde cast thẽ selves fyrst into the see / and scape to londe. And the other he commaunded to goo / some on bordes / and some on broken peces off the shippe. and so cam it to passe / that they cam all safe to londe.

The. xxviij. Chapter.

AND when they were scaped they knewe that the yle was called Mileta. The people off the countre shewed vs no litell kyndnes / for they kyndled a fyre and receaved vs every one because off the present rayne / and because off colde. When Paul had gaddered a boundle off stickes / And putt them into the fyre / a viper (because off the heet) creept out and lept on his honde. When the men off the coutre sawe the worme hange on hys honde / they sayde amonge them selves: thys man must nedes be a morderer / Whom (though he have escaped the

see) yet vengeaunce suffreth nott to live. and he shuke of the vermē into the fyre/ and felt no harme. They wayted when he shulde have swolne/ or fallē doune deed sodently. But after they had loked a greate whyle/ and sawe no harme come to hym/ they chaunged their myndes/ and sayde that he was a God.

In the same quarters/ the chefe mā off the yle whose name was Publius/ had a lordshippe/ whych receaved vs/ and lodged vs thre dayes courteously. Hit fortuned that the father of Publius laye sicke off a fiever/ and of a bluddy flixe to whom Paul entred in and prayde/ and layde his hondes on hym/ and healed hym. when this was done/ other also which were diseased in the yle/ cam and were healed: and they did vs grett honour. And when we departed/ they laded vs with thyngs necessary.

After thre monethes we sayled in a shippe off Alexandry/ which had wyntred in the yle/ whose badge was Castor and pollux. And when we cam to Ciracusa/ we taryed there iij. dayes/ frō whence we sayled about and cam to Regium. āfter won daye the sougth wynde blewe/ and we cam the next daye to Putiolus where we founde brethren/ and were desyred to tary with them seven dayes/ and so cam we to Rome. And from thence/ when the brethren herde of vs/ they cam to Apiphorum/ and thre taverns/ and met vs. when Paul sawe thē he thanked God/ and wexed boolde. whē we cam to Rome/ the vnder captayne delivered the presoners to the chefe captayne of the hoste: butt Paul was suffered to dwell

alone with wone soudier that kept hym.

Hit fortuned that after thre dayes Paul called the chefe of the iewes togedder. When they were come/ he sayde vnto thē: Men and brethren/ thoughe I have committed noo thynge agaynst the people/ or lawes of oure fathers: yett was I deliuered preſoner from Jeruſalem into the hondes of the romains. Which when they had examened me wolde have lett me goo/ be cauſe they founde no cauſe of deeth in me: but when the iewes cryed contrary: I was conſtrayned to appeale vnto Ceſar. Not be cauſe I had ought to accuſe my people of. For this cauſe have I called for you to ſe you/ and to ſpeake with you. For I be cauſe off the hope off Iſrahel/ am bounde with this chayne.

And they sayde vnto hī: We nether receaved letters out of Jewry pertaynīge vnto the/ nether cam eny of the brethren thatt ſhewed or ſpake eny harme of the. Butt we woll heare of the what thou thynkeſt. For we have herde off this ſecte/ that every where it is ſpokē agaynſt. Whē they had apoynted hym a daye/ there cam many vnto hym into his lodgynge: to whom he expouned and teſtifyed the kyngdom off God. and preached vnto them off Jeſu: both by the lawe off Moſes/ and alſo by the prophetſ from morynge to nyght. And ſome beleved the thynges which were ſpoken/ and ſome beleved not.

When they agreed not amonge them ſelves/ they departed/ after thatt Paul had ſpoken one worde: well ſpake the holy gooſt by Eſay the prophet vnto oure fathers/ ſayinge: Goo vnto this

people ād saye: with youre eares shall ye heare/ and shall not vnderstonde. and with youre eyes shall ye se and shall not perceave. For the hert off this people is wexed grosse / and their eares were thycke of hearīge/ and their eyes have they closed/ lest they shulde se with their eyes/ ād here with their eares/ and vndestonde with their hertes / and shulde be converted/ and I shulde heale them. Be it knowen therfore vnto you/ that this consolaciō of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the iewes departed frō hym/ and had gretedespicions amonge them selves.

But Paul dwelt two yeares in his lodgynge. And receaved all thatt cam to hym / preachyng the kyngdome off God / and teachynge those thyngs whych concerned the lorde Jesus wyth all confidence/ noo man forbyddynge hym.

Here endeth the Actes off the Apostles.

The Epistle off the Apostle Paul / to the Romaynes.

The fyrst Chapter.

PAul the servaunte off Jesus Christ / called vnto the office off an apostle / putt a parte to preache the gospell of God / which he promysed afore by his prophetes / ī the holy scriptures that make mēsion of his sōne / the which was begotten of the seede of David / as pertaynynge to the flesshe: and declared to be the sonne of God with power of the holy goost / that sanctifieth / sence the tyme that Jesus Christ oure lorde rose agayne from deeth / by whom we have receaved grace and apostleshippe / thatt all gentiles shulde obeye to the fayth which is in his name / of the which noumbre are ye also / which are Jesus Christes by vocacion.

To all you of Rome beloved of God / ād sanctes by callynge. Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

Fyrst verely I thanke my god thorow Jesus Christ for you all / because youre faith is publisshed throughout all the worlde. For god is my

witnes/whō I serve in my sprete/ in the gospell of his sonne that with out ceasynge I make mēcion of you all wayes ī my prayers/ besechynge thatt at one tyme or another/ a prosperous iorney (by the will of god) myght fortune me to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spirituall gifte/ to strengthe you with all (thatt ys) that I myght have consolacion togedder with you/ through the commen fayth/ which bothe ye and I have.

I wolde that ye shulde knowe/ brethren/ howe that I have often tymes purposed to come vnto you (but have bene lett hidderto) to have some frute amonge you/ as I have amōge other of the gentyls. For I am detter both to the grekes/ and to them which are no grekes/ vnto the learned and also vnto the vnlearned. Lykwyse/ as moche as in me is/ I am redy to preache the gospell to you of Rome also.

For I am nott a shamed of the gospell of Christ/ because it is the power of God vnto salvacion to all that beleve/ namly to the iewe/ ād also to the gētyle/ For by it the rightewesnes which commeth of God is opened/ from fayth to fayth. As it is written: The iust shall live by fayth.

For the wrath of god of heven apereth agaynst all vngodlynes ād vnrightewesnes of men which withholde the trueth in vnrightewesnes/ seynge that that/ which maye be knowen of god/ is manifest amonge them. For God did shewe it vnto them. For his invisibile thynges (that is to saye/ his eternall power and godhed) are vnderstond and sene/ by the werkes from the creas

tion of the worlde. So that they are without ex-
cuse / in as moche as when they knewe God they
glorysied hym not as god / nether were thākfull /
but wexed full of vanities in their imaginaciōs.
And their folisshe hertes were blynded. When
they counted them selves wyse / they becam foles
and turned the glory of the immortall god / vnto
the similitude of the ymage of mortall man / and
of byrdes / and foure foted beastes ād serpentes.

For this cause god gave them vppe vnto their
hertes lustes / vnto vnclennes to defile their aw-
ne boddies bitwene them selves: which tourned
his trueth vnto a lye / and worshipped and ser-
ved the creatures more then the maker / which is
blessed for ever Amen. For this cause god gave
them vppe vnto shamfull lustes. For even their
wemē did chaunge the naturall vse vnto the vn-
naturall. And lyke wyse also the men leste the
naturall vse of the woman / and brent in luft wō
on another amonge them selves. And man with
man wrought filthynes / and receaved in them
selves the rewarde of their errour as it was ac-
cordynge.

And as it semed not good vnto them to be ak-
nowen of god / even so god deliveryd them vppe
vnto a leawde mynd / that they shulde do tho th-
ynges which wert not comly / beynge full of all
vnrighteous doynge / off fornicacion / wicke-
dnes / coveteousnes / maliciousnes / full off en-
vie / morther / debate / dissayte / evyll condicionid
whisperers / backbyters / haters off God / dos-
ers of wronge / proude / bosters / bryngers vppe
of evyll thyngs / disobediēt to their fathers and

mothers/ with out vnderstondynge/ covenaũte
breakers/ vnlovynge/ stoubozne and merciles.
which men/ though they knew the righteweſnes
of God/ howe that they which soche thīgſ cōmyt
are worthy off deeth/ yett not only did the same/
but also had pleasure in them that did them.

The Seconde Chapter.

Therfore arte thou inexcusable o man whoſ
soever thou be that iudgest. For in that sa
me where in thou iudgest another/ thou cōdem
nest thy silfe. For thou that iudgest doest evē the
same silfe thynges. But we are sure that the iud
gement of God is accordynge to trueth/ agaynſt
them which commit soche thynges. Thynkest th
ou O man that iudgest them which do soche thy
ngſ and yet dost evē the verysame/ that thou sh
alt escape the iudgemēt of God? Other despiſest
thou the riches off his goodnes and paciēce/ and
longe sufferance? and remembrest not how that
the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cānott
repent/ heapest the togedder the treasure of wr
ath agaynste the daye of vēgeaunce/ whē shalbe
openned the righteweſ iudgement of God/ whſ
ych wyll rewarde every man accordynge to hys
dedes/ that is to saye prayse/ honoure/ and im
mortalite/ to them which continuynge in goode
doynge/ seke eternall lyfe: Butt vnto them thatt
are rebellious/ and disobey the trueth/ yett folo
we iniquytie/ shall come indignacion/ and wra
the/ tribulacion and anguyſſhe apon the soule
of every man that doth evyll. Of the Jewe fyrſt

And also off the gentyll. To every man that doeth good shall come prayse / honoure and peace / to the iewe fyrst / and also to the gētyll. For there is no parcialite with god: But whosoever hath synned with out lawe / shall perishe with out lawe. And as many as have synned vnder the lawe / shalbe iudged by the lawe. For before God they are nott righteous which heare the lawe: but they which do the lawe shalbe iustifyed. For if the gentyls which have noo lawe / do of nature the thynges contayned in the lawe: then they having noo lawe / are a lawe vnto them selves / which shewe the dede off the lawe written in theyr hertes / Whyll theyr conscience beareth witnes vnto them / and also their thoughtes / accusynge won another / or excusynge at the daye wen God shall iudge the secretes off men / by Jesus Christ accordynge to my Gospell.

Beholde / thou arte called a Jewe / and trustest in the lawe and reioysist in God / and knowest his will / and hast experience of good and bad / in that thou arte informed by the lawe: And beleyest that thou thy silfe arte a gyde vnto the blynde / a lyght to them which are in dercknes / an informer off them which lacke discrecion / a teacher off the vnlearned / which hast the ensample off thatt which ought to be kwowen / and off the trueth in the lawe. Nowe teachest thou another: but teachest nott thy silfe. Thou preachest / a man shulde not steale: and yet thou stealest. Thou sayst / a man shulde nott commit advoutry: and thou breakest wedlocke. Thou abhorrest ymages / and robbest God of his honoure. Thou

reioyseſt in the lawe/ and thorow breakynge the lawe diſhonoureſt God. For the name off God is evyll ſpoken off amonge the gentyls thorowe you as it is wrttēn.

Circumciſion verely avayleth if thou kepe the lawe: But if thou breake the lawe thy circumciſion is made vncircūciſion. Therfore yf the vncircumciſed kepe the right thynges contayned in the lawe: ſhall nott his vncircumciſion be counted for circumciſion? And ſhall not vncircumciſion which ys by nature (yf itt kepe the lawe) iudge the/ which beynge vnder the lawe and circumciſion/ doſt tranſgreſſe the lawe? For he is not a Jewe/ which is a Jewe outwarde. Nether is that thynge circumciſion/ which is outwarde in the fleſſhe: But he is a Jewe which is hid within. and the circumciſion of the herte is the true circumciſion/ which is in the ſprete/ and nott in the letter: whoſe prayſe is not of men but of god.

The. Thirde Chapter.

What preferment then hath the Jewe? other what avauntageth circumciſion? Surely very moche. Fyrſt vnto them was committed the worde off God. What then though ſome off them did not beleve? ſhall their vnbelefe make the promes of god with out effecte? god frobid. Lett God be true/ and all men lyars/ as it is written: That thou myghteſt be iuſtifyed in thy ſayngs and ſhuldeſt overcome whē thou arte iudged. Yf oure vnrightewefnes make the rightewefnes off God more excellent: what ſhall

we saye? Is god vnrighteous which taketh vē?
geaūce? (I speake after the maner of men) god
forbid. For howe then shall god iudge the worl:
de? yf the veritie of god apere more excellent thē
ow my lye/ vnto his prayse/ why am I hence
forthe iudged as a synner? and saye nott rather
(as men evyll speake off vs/ and as some affer:
me that we saye) lett vs do evyll/ that good mā
ye come therof. whose damnacion is iuste.

What saye we then? Are we better then they?
no/ in no wyse. for we have all redy proved how
that both Jewes and gentyls are vnder synne/
as it is writtē: There is none righteous/ no nott
one: There is none that vnderstondith/ there is
none thatt seketh after God/ they are all gone
out off the waye/ they are all made vnproffita:
ble/ there is none that doeth good/ no not won.
Their throte is an open sepulcre/ with their to:
unges they have disceaved: the poyson of Aspes
is vnder their lippes. whose mouthes are full of
coursynge and bitternes. There fete are swyfte
to sheed bloud. Destruccion ande wretchednes
are in their wayes: And the waye of peace have
they nott knowen. There is no feare of God be:
fore their eyes.

Ye and we knowe that whatsoever the lawe
sayth/ he sayth itt to them which are vnder the
lawe: That all mouthes maye be stopped/ and
all the worlde be subdued to God/ be cause that
by the dedes of the lawe/ shall no flesshe be iusti:
fied in the sight off god. For by the lawe cōmeth
the knowledge off synne.

Nowe verely is the righteweснes that cōmeth

of God declared with out the fulfillīge of the law lawe havynge witnes yet of the lawe / and of the prophets. The righteweſnes no dout which ys goode before God cōmeth by the fayth off Jeſus Chriſte vnto all / and apon all thē that beleve.

For there is no differēce / all have ſynned / ād lacke the prayſe that is off valoure before God: but are iuſtified frely by his grace / through the redemcion that is in Chriſt Jeſu / whom God hath made a ſeate of mercy thorow faith in his bloud / to ſhewe the righteweſnes which before hym is of valoure / in that he forgeveth the ſynnes that are paſſhed / which God did ſuffre to ſhewe at this tyme: the righteweſnes that is alowed off hym / that he myght be counted iuſte / ād a iuſtifiar of hym which beleveth on Jeſus.

Where is then thy reioyſynge? Hitt is excluded. By what lawe? by the lawe of workſ? Naye: but by the lawe of fayth.

We ſuppoſe therfore that a mā is iuſtified by fayth with out the dedes of the lawe. Is he the god of the iewes only? Is he not alſo the god off the gētyls? Ye is noo doute / god alſo of the gentyls. For it is god only which iuſtifieth circumciſion / which is off faith: ād vncircumciſion throw fayth. Do we then deſtroye the lawe throw fayth? God forbid. We rather mayntayne the lawe.

The. iiij. Chapter.

What ſhall we ſaye then / that Abraham oure father as pertaynynge to the fleſſhe hyd fynde? Yff Abraham were iuſtifyed by

dedes/then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abras ham beleved god/and it was counted vnto hym for righteweſnes. To hym that worketh ys the rewarde nott reckened off favour: but of duety. Tho him that worketh not/but beleveth on him that iuſtifieth the vngodly/is fayth counted for righteweſnes. Even as David deſcribeth the bleſſedfulnes of a man/vnto whom god aſcrybeth righteweſnes with out dedes: Bleſſed are they/whoſe vnrighteweſnes is forgeven/and whoſe ſynnes are covered. Bleſſed is that man to whom the lorde imputeth not ſynne.

Cam this bleſſednes then apon the circumciſed or apon the vncircumciſed? We ſaye verely howe that fayth was rekened to Abraham/for righteweſnes. Howe was it reckened? ī the tyme of circumciſiō? or in the tyme before he was circumciſed? Not in tyme of circumciſion: but whē he was yet vncircumciſed. And he receaved the ſigne of circumciſiō as a ſeale of that righteweſnes whych ys by fayth/which fayth he had yett beynge vncircumciſed/that he ſhulde be the father of all them that beleve/though they be nott circumciſed/that righteweſnes myght be impuſted to thē alſo/And that he myght be the father of the circumciſed: not be cauſe they are circumciſed only: but be cauſe they walke alſo ī the ſteppes of fayth/which was in oure father Abrahā before the tyme of circumciſion.

For the promes that he ſhulde be the heyre of the worlde was not geven to Abrahā/or to hys ſeed thorow the lawe: but thorow the righteweſ

nes which cometh of fayth. For yf they which are of the lawe be heyres/ then is fayth butt vayne/ and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is/ there is no transgression. Therfore by fayth is the enheritaunce geven/ that it myght come off favour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abrahā/ which is the father of vs all. As hit is written: I have ordeyned the a father to many nacions/ before God whom thou hast beleved/ which quyckeneth the deed and calleth those thynges which be not as though they were.

Which Abraham/ contrary to hope/ beleved in hope/ that he shulde be the father of many nacions accordynge to thatt whych was spoken: So shall thy seed be/ and he faynted nott in the fayth/ nor yet consydered hys awne boddy/ which was nowe deed/ even when he was almost an hondred yeare olde. Nether considered he the barenes off Sara. He stackered nott at the promes off God thorowe vnbelefe: Butt was made stronge in the fayth/ and gave honour to God and stedfastly beleved/ that he whych had made the promes was able also to make it good. and therfore was it reckened to hym for righteweesnes.

Hit is nott written for hym only/ thas it was reckened to hym for righteweesnes: butt also for vs/ to whom ytt shalbe counted for righteweesnes so we beleve on hym thatt raysed/ vppe Jesus oure lorde from deeth. Which was delives

red for oure synnes/and rose agayne for to iustis fye vs.

The. v. Chapter.

BEcause therfore thatt we are iustifyed by fayth we are at peace with god thorow ous relorde Jesus Christ: by whom we have awaye in thorow faith vnto this favcour wherin we stōde ād reioyse in hope of the prayse that shals be geven of God. Nether do we so only: but also we reioyce in tribulacion: For we know that tris bulacion bryngeth pacience/ pacience bryngeth felynge/ felynge bryngeth hope. and hope mas keth vs not a shamed/ be cause the love that god hath vnto vs/ is sheed abrod in oure hertes/ by the holy gost/ which is geven vnto vs.

For when we were yett weake accordynge to the tyme: Christ dyed for vs which were vngod ly. Nett scace will eny man deye for a rightewes man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to vs/ Seyinge that whyll we were yett synners/ Christ deyed for vs. Moche more then nowe (seynge we are iustifyed in hys blos ud) shall we be preserved from wrath thorow hym.

For yf when we were enemys/ we were recō ciled to God by the deeth of hys sōne: moche mo re/ seynge we are recōciled/ we shalbe preservyd by his life. Not only so/ but we also ioye in God by the meanes off oure lorde Jesus Christ/ by whom we have receavyd this attonment.

Wherfore as by one man synne entred ito the

worlde/and deeth by the meanes off synne. And so deeth went over all mē/in somoche that all mē synned. For even vnto the tyme of the lawe was synne ī the worlde: but synne was not regarded/ as longe as there was no lawe. nevertheles deeth rayned from Adam to Moses/ evē over thē also that synned not/ with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one/many be deed: moche more plenteous apon many was the faveour of God ād gyfte by faveoure: which faveoure was geven by one man Jesus Christ.

And the gyfte is nott over one synne/as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnacion: But the gyft cam to iustify from many synnes. For yff by the synne off one/deeth raigned by the meanes of one/moche more shall they which receave aboundance off faveour and off the gyfte of righteweſnes raygne in lyfe by the meanes of one (that is to save) Jesus Christe.

Lykewyse then as by the synne of one/condēnacion cam on all men: even so by the iustifyinge of one commeth the righteweſnes that bryngeth lyfe/apon all men. For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encreace. And where aboundaunce off synne was/there was more plenteousnes of grace. That as sinne had raigned vnto deeth-

evē ſo might graceraynge thorow righteweſnes vnto eternall lyfe/ by the helpe of Jeſu Chriſt.

The. vj. Chapter.

What ſhall we ſaye then? ſhall we contis nue in ſynne/ that there maye be aboūs daunce off grace? God forbid. Howe ſhall we that are deed as touchynge ſynne live eny lenger therin? Remember ye nott that all we which are baptyſed in the name off Chriſt Jeſu/ are bap: tiſed to deye with hym? We are buryed with hī by baptim forto deye: That as Chriſt was rays ſed vp from deeth by the glory of the father: evē ſoo we alſo ſhulde walke in a newe lyfe. For yff we be graft in deeth lyke vnto hym: evē ſoo muſt we be in the reſurrecciō. Thys we muſt remems ber/ that oure olde man ys crucified wyth hym alſo/ that the body of ſynne myght vtterly be des ſtroyed/ that hence forth we ſhulde not be ſervas untꝛ off ſynne. For he that is deed/ ys iuſtified from ſynne.

Wherfore yff we be deed with Chriſt/ we bes leve that we ſhall live with hym: remembrynge that Chriſt ōce rayſed from deeth/ dieth no mos re. Deeth hath no more power over hym. For as touchynge that he died/ he died as cōcernyns ge ſynne once. And as touchynge that he liveth/ he liveth vnto God. Lykewyſe ymmagen ye alſo/ that ye are deed as concernynge ſynne: but are alive vnto God thorow Jeſus Chriſt oure lorde. Lett nott ſynne raigne therfore in youre mortall bodyes/ that ye ſhulde there vnto obey in the luſtes off it. Nether geve ye youre mēbers

as instrumentꝭ off vnrightewesnes vntó synne: Butt geve youre selves vnto God / as they that are alive from deeth. And geve youre members as instrumentꝭ of rightewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / be cause we are not vnder the lawe: but vnder grace? God forbid. Remēber ye not howe that to whomsoever ye cōmit youre selves as servauntꝭ to obey / hys servauntꝭ ye are to whom ye obey: whether it be of synne vnto deeth / or of obedience vnto rightewesnes? God be thanked. Ye were once the servauntꝭ of synne: Butt now have obeyed wyth youre hertes vnto the forme off doctryne whereunto ye were delyvered. ye are then made fre frō synne / and are be come the servauntꝭ off rightewesnes.

I wyll speake grosslý because off the infirmitie off youre flesshe. As ye have geven youre members servauntꝭ to vnclennes and to iniquitie / from iniquytie vnto iniquytie: even so nowe geve youre members servaūtꝭ vnto rightewesnes / that ye maye be sanctified. For when ye were the servauotꝭ off synne / ye were nott vnder rightewesnes. What frute had ye then in thothyngꝭ / where off ye are nowe ashamed. For the ende of thothyngꝭ is deeth. Butt nowe are ye delivered from sinne / and made the servauntꝭ off God / and have youre frute thatt ye shulde be sanctifyed / and the ende everlastynge lyfe. For the rewarde off synne is deeth: butt eternall

lyfe ys the gyft off God/ thorow Jesus Christ oure lorde.

The. vij. Chapter.

REmember ye not brethren (I speake to the thatt knowe the lawe) how thatt the lawe hath power over a man as longe as yt endures reth: For the woman which is in subieccion to a man/ is bounde by the lawe to the man/ as longe as he liveth. Yff the man be deed/ she is lowsed from the lawe of the man. So then yf whilst the man liveth she couple her silfe with another man/ she shalbe coũted a wedlocke breaker. But yf the man be deed she is fre from the lawe: so that she is noo wedlocke breaker/ though she couple her silfe with another man.

Even so my brethren/ ye also are made deed as concernynge the lawe by the body off Christ/ that ye shulde be coupled to another (I meane to hym that is rysen agayne from deeth) that we shulde bringe forth furte vnto God. When we were in the flesshe/ the lustes off synne whyche were stered vppe by the lawe/ raigned in oure members/ to brīge forth frute vnto deeth. Butt now are we delivered from the lawe/ and deed from hit/ where vnto we were in bondage/ that we shulde serve in an newe conversacion of the sprete/ and nott in the olde conversacion off the letter.

What shall we saye then? is the lawe synne? God forbid: but I knewe nott what synne me and butt by the lawe. For I had nott knowne what lust hadde meant/ excepte the lawe hadde

sayde/thou shalt not lust. But synne toke an occasion by the meanes off the commaundement/ and wrought in me all manner off concupiscence. For verely with out the lawe sinne was deed. I once lived with out lawe: butt when the commaundement cam/synne revived/ād I was deed. And the very same commaundement which was ordeyned vnto lyfe/was founde to be vnto me an occasion of deeth. For synne toke occasiō by the meanes of the cōmaundement and so disceaved me/ and by the silfe cōmaundemēt slewe me. wherfore the lawe is holy/ and the cōmaundement holy/iust/and good.

Was that then which is good made deeth vnto me? God forbyd. Naye synne was deeth vnto me/that it myght apere how thatt synne by the meanes of that which is good/had wrought deeth in me: that synne which is vnder the commaundemēt/myght be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall/solde vnder synne: be cause I wote nott what I doo. For what I wold/that do I not: but what I hate/that do I. Yf I do nowe that which I wolde not/I graūte to the lawe that ytys good. So then nowe yt is nott I that do it/ butt synne that dwelleth in me. For I knowe that in me (that is to saye ī my flesshe) dwelleth no good thynge. To will is present with me: butt I fynde no meanes to performe that which is good. For I doo not that goode thynge which I wold: but that evyll do I/which I wolde not. Finally/yff I do that I wolde not/ then is it nott I that doo it/but synne that dwelleth ī me doeth it. I fynde

then by the lawe that when I wolde do good / evyll is present with me. I delite in the lawe off God / as concernynge the inner man. Butt I se another lawe in my members rebellynge agayn̄st the lawe off my mynde / and subduynge me vnto the lawe of synne / which is ī my members. O wretched man that I am: who shall delyver me from this boddy of deeth? I thanke God by Jesus Christ oure lorde: So then I my silfe in my mynde serve the lawe off God / ād in my flesshe the lawe of synne.

The. viij. Chapter.

THere is then no damnacion to them whiche are in Christ Jesu / which walke not after the flesshe: butt after the sprete. For the lawe of the sprete / wherin is life thorowe Jesus Christ hath delivered me from the lawe off synne / and deeth. For what the lawe coulde nott doo in as moche as itt was weake be cause off the flesshe: that performed God / and sent his sonne in the similitude of synfull flesshe / and by synne damned synne in the flesshe: that the righteweesnes requyred of the lawe / myght be fulfilled in vs / whych walke not after the flesshe: butt after the sprete.

For they that are carnall / are carnally mynded. and they that are spirituall are goostly mynded. To be carnally mynded is deeth. and to be spiritually mynded is lyfe / and peace: because that the flesshly mynde is emnyte agaīst God: For it is not obedient to the lawe of God / nether can be. So then they that are geven to the

flesshe/ cannot please god.

But ye are not geven to the flesshe/ But to the sprete: Yff soo be that the sprett of God dwell in you. if there be eny man that hath not the sprete of Christ/ the same is none of his. Yf Christ be in you/ the body is deed be cause of synne: But the sprete is lyfe for rightewesnes sake. Wherfore if the sprete of hym that raysed vppe Jesus from deeth/ dwell in you: even he that raysed vp Christ from deeth/ shall quicken youre mortall bodyes/ be cause that his sprete dwelleth in you.

Therfore brethern we are nowe detters/ not to the flesshe/ to live after the flesshe: For iff ye live after the flesshe/ ye must deye. But if ye mortifie the dedes off the body/ by the helpe off the sprete ye shall live/ for as many as are ledde by the sprete off God/ are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare/ but ye have receaved the sprete off adopcion wherby we crye abba fatther. Thesame sprete certifieth oure sprete that we are the sonnes of god. yf we be the sõnes/ we are also the heyres (the heyres I meane of god) and heyres anexed with Christ/ yf so be that we suffer togedder/ that we maye be glorified togedder.

For I suppose that the affliccions of this lyfe/ are not worthy of the glory which shalbe shewed apon vs. also the fervent desire of the creatures abideth lokynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corrus

pcion/into the glorious libertie off the ſonnes of god. For we knowe that every creature groneth with vs alſo/ and travayleth in payne even vnto this tyme.

Not they only/but even we alſo which have the fyrſt frutes of the ſprete morne in oure ſelves and wayte for the adopcion/ and loke for the deliveraunce of oure bodies. For we are ſavyd by hope. But hope that is ſene is no hope. For how can a man hope for that which he ſeyth? but ād if we hope for that we ſe not/ thē do we with paſcience abyde for it.

Lyke wyſe the ſprete alſo helpeth oure infirmities. For we knowe nott/ what to deſyre as we ought: but the ſprete maketh interceſſion mighstely for vs with gronyngſ which cānot be expreſſid with tonge. And he that ſearchith the herte knoweth what is the meanynge off the ſprete: for he maketh interceſſion for the ſayntſ accordinge to the pleaſure of god. For we knowe wele that all thyngſ worke for the beſt vnto thē that love god/ which alſo are called of purpoſe. For thoſe which he knēwe before/ he alſo ordeyned before/that they ſhuld be like faſſioned vnto the ſhape of his ſōne/ that he myght be the fyrſt begotten ſonne amonge many brethrē. Moreover which he apoynted before/ them he alſo called. and which he called/ thē alſo he iuſtified. which he iuſtified/them he alſo glorified.

What ſhall we then ſaye vnto theſe thynges? yf god be on oure ſyde: who can be agaynſt vs? which ſpared nott his awne ſonne/ butt gave hym for vs all: Howe ſhall he nott with hym

geve vs all thyngs also? Who shall laye eny thyng to the charge of goddes chosen? Hit is God that iustifieth: who then shall condempne? Hytt is Christ which is deed/ye rather which is rysen agayne/which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from goddes love? shall tribulacion? or anguysshe? or persecucion/ other honger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe/ and are counted as shepe apoynted to be slayne. Nevertheless in all these thynges we overcome strongly thorow his helpe that loved vs. Ye and I am sure that neither deeth/ nether lyfe/ nether angell/ nor rule/ nether power/ nether thynges present/ nether thinges to come/ nether heyth/ nether lowth/ nether eny other creature shalbe able to departe vs from Goddes love/ which is in Christ Jesu our lorde.

The. ix. Chapter.

I Saye the threueth in Christ and lye nott/ in thatt wherof my concience beareth me witnes in the holy goost/ that I have grett hevynes/ and continuall sorowe in my hert. For I have wysshed my silfe to be cursed from Christ for my brethrē/ which are my kynsmē as pertayninge to the flesshe. which are the israhelites/ to whō pertayneth the adopcion/ and the glory/ and the testamentes/ and the ordinaunce off the lawe/ and the service of God/ and the promyses/ whose also are the fathers/ and they of whome (as cōcers

nynge the flesshe) Christ cam: which is God ovs
er all thynges blessed for ever Amen.

I speake not these thyngs as though the wor:
des of God toke none effecte. For they are not all
israhelites which cam off Israhel / Nether are
they all children straycht way be cause they are
the seede of Abrahā: But in Isaac shall thy sees
de be called / that is to saye / They which are the
children of the flesshe / are not the childrē of God.
But the children off promes are counted the sees
de. For this is a worde off promes / aboute this
tyme will I come / and Sara shall have a sōne.

Nether was it soo with her only: but also whs
en Rebecca was with chylde by won / I meane
by oure father Isaac / veer the children were bos
rne / when they had nether done good nether bad
(that the purpose off God which is by eleccion /
myght stonde) it was sayde vnto her / not by the
reason of workes / but bygrace of the caller / the
elder shall serve the yonger. As it is writtē: Ja:
cob he loved / but Esau he hated.

What shall we saye thē? ys there eny vnrigh:
tewesnes with god? God forbid. For he sayth to
Moses: I will shewe mercy to whom I shewe
mercy: And will have compassion on whom I
have compassion. So lieth it not then in a mans
will / or rūnynge / butt in the mercy of God. For
the scripture sayth vnto Pahrao: Even for thys
same purpose have I stered the vppe / to shewe
my power on the / and that my name myght be
declared thorow out all the worlde. So hath he
mercy on whom he woll. And whom he woll he
maketh herde herted.

Thou wilt saye then vnto me: why then blas
meth he vs yett? For who can resist his will?
Butt o man what arte thou / which disputest
with God? shall the worke saye to the worke
man: why hast thou made me on this fassion?
Hath nott the potter power over the claye / even
off the same lompe to make one vessell vnto hos
noure / and a nother vnto dishonoure? Even
soo / God willynge to shewe his wrath / and to
make hys power knowen / suffered with longe
pacience the vessels of wrath / ordeyned to dams
nacion / that he myght declare the riches off hys
glory on the vessels off mercy / which he had pres
payred vnto glory: that is to saye / vs which he
called / nott off the iewes only / butt also off the
gentyls. As he sayth in Osee: I will call them
my people which where not my people: and her
beloved which was nott beloved. And it shall
come to passe in the place where it was sayd vn
to them: Ye are nott my people / that there shal
be called the sonnes of the livynge god.

But Esayas cryeth for Israhel / though the nō
ber of the childrē of Israel be as thē sonde of the
see / yet shall a remnaunt be saved. He finnyssh
eth the worde verely ād maketh it shortī righte
wesnes. For a shorte worde will god make ō erth
And as Esayas sayd before: Except the lorde of
sabaoth hadde left vs seede / we had bene made
as Sodoma / ād had bene lykened to Gomorra.

What shall we sayethē? we saye that the gens
tyls which folowed not rightewesnes / have ovs
ertaken rightewesnes I mane the rightewesnes
which cōmeth of fayth. Butt Israel which folo

wed the lawe of righteweſnes/coulde not attayne vnto the lawe of righteweſnes. And wherfore? Becauſe they ſought it not by fath: but as it were by the worke of the lawe. For they have ſtombled at the ſtomblynge ſtone. As it is written Beholde I put in ſyon a ſtomblynge ſtone/and a rocke which ſhall make men faule. ād none ths at belove on hym ſhalbe a ſhamed.

The x. Chapter.

BRethrē my hertis deſyre / ād prayer to god for Iſrael is that they myght be ſaved. For I beare them recorde that they have a fervent mynde to god warde / but not acordynge to knowledge. For they are ignoraūt of the righteweſnes which is alowed before god / and goo about to ſtablisſhe their awne righteweſnes and therfore are not obedient vnto the righteweſnes which is of value before god. For Christ is the ende of the lawe to iuſtifie all that beleve.

Moſes deſcribeth the righteweſnes which cōmeth off the lawe / howe that the man which doth the thyngs of the lawe ſhall live therī. But the righteweſnes which cōmeth off fayth/ ſpeaketh on this wyſe: Saye nott in thyne hert: who ſhall aſcende into heven? (That is nothynge els then to fetch Christ doune). Other who ſhall deſcende into the depe? That is nothynge els but to fetch vppe Christ from deeth. Butt whatt ſayth the ſcripture? The worde is nye the/even in thy mougth and in thyn herth.

This worde is the worde off fayth which we preache. For yf thou ſhalt knowledge which thy

mought that Jesus is the lorde / ād shalt beleve with thyn hert that God rayſed hym vppe from deeth / thou ſhalt be ſafe. For the belefe off the hert iuſtifieth: and to knowledge with the mouth maketh a man ſafe. For the ſcripture ſayth: whoſoever beleveth on hym / ſhall not be aſhamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all / which is riche vnto all that call on hym. For whoſoever ſhall call on the name of the lorde ſhalbe ſafe. How we ſhall they call on hym / on whō they beleved not? how ſhall they beleve on hym off whom they have nott herde? howe ſhall they heare with out a preacher? And howe ſhall they preach except they be ſent? As hit is written: howe beautifull are the fete of them which bryng glad tydyngs of peace / and bryng glad tydyngs of good thyngs. But they have nott all obeyed to the goſpell. For Ēſayas ſayth: Lorde who ſhall beleve oure ſayinges? So then fayth commeth by hearynge / and hearynge commeth by the worde of god. But I axe: have they nott herde? No doubt / their ſounde went out into all londes: ād their wordes into the endes of the worlde.

But I demaunde whether Iſrahel did knowe or nott? Fyrſt Moſes ſayth: I will provoke you for to envy by them that are no people / and by a foliſſhe nacion I will anger you. Ēſayas after that is bolde and ſayth. I am founde off them thatt ſought me nott / and have apered to thē that axed not after me. And againſt Iſrahel he ſayth: All daye longe have I ſtretched forth

my hondes vnto a people that beleveth not/ but
speaketh agaynst me.

The. vj. Chapter.

I Saye then: hath God cast awaye his peo-
ple? God forbid. For even I verely am an
Israhelite of the seed of Abraham/ and off the
tribe of beniamin. God hath not cast awaye his
people which he knew before. Other wote ye not
what the scrip ture sayth by the mouth off Helis
as/ howe he spake to god agaynst Israhel/ says
inge: Lorde they have killed thy prophettf and
digged doune thyn alters: and I am lefte only/ and
they seke my deeth. Butt what sayth the answer
off God to hym agayne? I have reserved vnto
me seven thousande men whych have nott bo-
wed their knees to baal. Even so at this tyme ys
there a remnaũt lefte thorow the eleccion of gra-
ce. Yff hit be of grace then is it not by the deser-
vynge of workes. For then were faveour no fa-
veour. Yff it be by the deservynge of workf/ thẽ
is there no faveour. For then were deserving no
deservynge.

What then? Israhel hath not obtayned that
that he sought. Ho but yet the electiõ hath obta-
yned hit. the remnaunt are blynded. accordynge
as it is written: God hath geven them the spre-
off vnquyetnes: eyes thatt they shulde nott se/
and eares that they shulde nott heare/ even vns
to this daye. And David sayth: Lett their table
be made a snare to take them with all/ and an oc-
casion to faule/ and a rewarde vnto them. Lett
their eyes be blynded that they se nott: and ever

bowe doune their backes.

I saye thē: Have they therfore stombled that they shulde but faule ōly? God forbyd: but thorowe their faule is helth happened vnto the gentyls for to provoke thē with all. Wherfore yf the faule of thē/ be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: howe moche more shulde it be soo yf they all beleved. I speake to you gentyls/ in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke thē which are my flesshe: ād myght save some of thē. For if the castynge awaye of thē/ be the reconcilynge of the worlde: what shall the receavynge of them be/ but lyfe agayne frō deeth? For yf one pece be holy/ the whole heepe is holy. And if the rote be holy/ the braunches are holy also.

Though some of the braunches be broken of/ and thou beynge a wylde olive tree arte graft in amonge them/ and made part taker of the rote/ and fatnes off the olive tree/ boost not thy sylfe agaynst the braunches. For yf thou boost thy sylfe/ remember that thou bearest not the rote/ but the rote the. Thou wilt saye then: the braunches are broken off/ thatt I myght be grafte in. Thou sayest wele: be cause of vnbeleve they are broken of/ and thou stondest stedfast in faythe. Be not hye mynded/ but feare: seynge that god sparred not the naturall braunches/ lest haply he also spare not the.

Beholde the kyndnes ād rigorousnes of god: on them which fell/ rigorousnes: butt towardes the kyndnes/ yf thou continue in his kyndnes. or

els thou shalt be hewen of/ and they yf they byde nott still in vnbeleve shalbe graffed in agayne. For God is of power to grafte them in agayne. For yf thou wast cut out of a naturall wilde olyve tree/ and wast graffed contrary to nature in a true olyve tree: howe moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

I wolde not that this secrete shulde be hid frō you my brethren (lest ye shulde be wyse in youre awne consaytes) that partly blyndnes ys happened in Israhell/ vntill the fulnes off the gentyls be come ī. And so all Israhel shalbe saved. as it is written: There shall come oute of Syon he that doth deliver/ and shall turne awaye the vngodlynes of Jacob. And this is my testamēt vnto them/ when I shall take awaye their synnes. As concernynge the gospell/ They are enemies for youre sakes: but as to chynge the electiō they are loved for the fathers sak̄. For verely the gyftes and callynge of god are soche/ that it cannot repent hym of them. For loke/ as ye in tyme passed have not beleved God/ yet have nowe obtained mercy thorow their vnbelefe: even so nowe have they nott beleved the mercy which is happened vnto you/ That they also maye obtayne mercy. God hath wrapped all naciōs ī vnbeleve/ that he myght have mercy on all.

O the depnes off the aboundaunt wisdom ād knowledge of God: howe incomprehensible are his iudgement̄/ and hys wayes vnserchable.

For who hath knowen the mynde off the lorde? or who was his counseller? other who hathe geven vnto hym fyrst/that he myght be recompensed agayne? For of hym/ and thorowe hym/ and vnto hym are all thyngs. To hym be glory for ever Amen.

The xij. Chapter.

I Beseche you therfore brethre by the mercifulnes of God/ that ye make youre bodyes a quicke sacrifise/ holy and exceptable vnto God which is youre resonable servynge off god. and fassion nott youre selves lyke vnto this worlde: But be ye chaunged in youre shape/ by the renuynge of youre wittes/ that ye maye fele what thynge that good/ that acceptable/ and perfaicte will of god is. For I saye (thorowe the grace that vnto me geven is) to every man amonge you/ that no man esteme off hym hlfe more then it becōmeth hym to esteme: But that he discretely iudge off hym silfe accordynge as god hath dealte to every man the measur of faith.

As we have many members in one body: and all members have not one office: So we beynge many are one body in Christ: and every mā (amōge oure selves) one anothers members. Seynge that we have divers gyftes accordynge to the grace that is geven vnto vs/ yf eny man have the gyft off prophesy/ lett hym have it that itt be agreynge vnto the fayth. Let hym that hath an office/ wayte on his office. Let hym that teacheth take hede to his doctryne. Let hym that

erhorteth geve attendaunce to his erhortacion. Yf eny mā geve / lett hym do it with singlenes. Let hym that rueleth / do it with diligence. Yf eny man shewe mercy lett hym do itt with cheerfulnes.

Lett love be with out dissimulacion. Hate that which is evyll / and cleave vnto that which is good. Be kynde one to another / with brotherly love. In gevynge honoure goo one before another. Let not that busynes which ye have in hode be tedious to you. Be fervent in the sprete. Applye youre selves to the tyme. Reiovce in hope. Be pacient in tribulacion / continue in prayer. Distribute vnto the necessiite off the saynctes. Blesse them which persecute you. blesse but course nott. Be mery with them that are mery. wepe with them that wepe. Be off lyke affeccion one towardes another. Be nott hye mynded / but make youre selves equall to them off the lower sorte. Be not wyse in youre awne opinions. Recompence to no man evyll for evyll. Provyde afore honde thyngs honest in the sight of all men. yf itt be posible / yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve roume vnto the wrath of god. For it is written: vengeaunce is myne / and I will rewarde saith the lorde.

Therfore yf thyn enemy honger fede hym: yf he thurst / geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

The Epistle of S. Paul.

The. viij. Chapter.

LEt every soule submitt hym sylfe vnto the auctoritie off the hyer powers. There is no power but of God. The powers that be/ are ordeyned off God. Whosoever therfore resysteth power/ resisteth the ordinaunce off God. They that resist/ shall receave to them silfe damnacion. For ruelars are nott to be feared for good workf but for evyll. Wilt thou be without feare of the power? Do wele then: and so shalt thou be praysed off the same. For he is the minister of god/ for thy welth. Butt and yff thou do evyll/ then feare. for he beareth not a swearde for nought. for he is the minister off god/ to take vengeaunce on them that do evyll. Wherfore ye must nedes obey/ nott for feare off vengeaunce only: but also be cause of cõscience. Even for this cause paye ye tribute. For they are goddes ministers/ servynge for the same purpose.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custom to whõ custom is due: feare to whom feare belongeth: honoure to whõ honoure pertayneth. Owe no thinge to eny man: but to lowe one another. For he that loveth another/ fulfilleth the lawe. For these cõmaundementf: Thou shalt not committ advoutry: Thou shalt nott kill: Thou shalt not steale: Thou shalt not beare falce witnes: Thou shalt nott desyre: and so forth yf there be eny other commaundement/ are all comprehended in this sayinge; Love thyne neighbour as thy silfe. Love hurteth nott his neighbour: therfore is lo

ye the fulfillynge off the lawe.

This also we knowe/ I mea the season/ howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre thē when we beleved. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off darcknes/ and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in eatynge and drynkynge: nether in chamburynge ād wantannes: nether in stryfe ād envyinge: but put ye on the lorde Jesus Christ. And make not provision for the flesshe/ to fulfill the lustes off hit.

The. xiiij. Chapter.

HYm that is weake i the faith/ receave vnto you/ nott in disputynge and troublynge hys conscience. One beleveth that he maye eate all thynge. Another whych ys weake eateth earbes. let nott hym thatt eateth/ despyse hym thatt eateth nott. And lett nott hym wbych eateth nott iudge hym thatt eateth. For God hath receaved hym. What arte thou that iudgest another mannes servaunt? Whether he stonde or faule/ thatt pertayneth vnto hys master. Yee/ he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye: another man counteth all dayes alyke. Se thatt no man waver in hys awne mynde. He that observeth one daye more then another/ doth ytt for the lordes pleasure. And

he that observeth not one daye more then anoꝛther/doeth it to plase the loꝛde also. He that eatteth doth it to plase the loꝛde/ foꝛ he geveth god thankꝭ. and he that eateth not/eateth not to plese ase the loꝛde with all/ and geveth god thankꝭ. Foꝛ none of vs liveth his awne servaũt. ãd also none of vs dyeth his awne servaũt. Yf we live/ we live to be at the loꝛdes will. yf we dye/ we dye at the loꝛdes will. Whether we live therfoꝛ oꝛ dye/ we are the loꝛdes. Foꝛ Christ therfoꝛe dyed and roꝛe agayne/ ãd revived / that he shulde be loꝛde both of deed and quicke.

But why doest thou then iudge thy brotherꝛ other why doest thou despyse thy brotherꝛ We shall all be brought beforꝛe the iudgement seate of Christ. Foꝛ it is writtẽ: As truely as I live sayth the loꝛde/ all knees shall bowe to me/ and all tonges shall geve knowledge to god. So shꝛ all every one off vs geve a comptes off hym silfe to God. lett vs nott therfoꝛe/ iudge one another eny moꝛe.

Butt iudge this rather / thatt no man putt a stomblinge blocke/ oꝛ an occasion to faule in his brothers waye. Foꝛ I knowe/ and surly believe in the loꝛde Jesus/ that there is nothynge commen off hit silfe: but vnto hym that iudgeth it to be commen/ to hym it is commen. Yf thy brotherꝛ et be greved with thy meate / now walkest thou not charitablye. Destroye not hym with thy meate/ foꝛ whom Christ dyed. Suffer ye not thaꝛ youre treasure be evyll spoken of. Foꝛ the kyngdom off god is not meate and drynke / but righteweſnes/ peace and ioye/ in the holy gooſt. Foꝛ

whosoever in these thynges serveth Christ/pleaseth well god: and is cõmended of men.

Let vs folowe tho thigs which make for peace: and thyngs wherwith one maye edyfye another. Destroye not the worke off God for a lytell meates sake. All thyngs are pure: butt it is evyll for that man/ which eateth with hurte off his concience. Hit is good nether to eate flesshe/ nether to drynke wyne/ nether eny thynge/ wherby thy brother stombleth/ other falleth/ or is made weake. Hast thou fayth? have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thynge which he alloweth. For he that maketh conscience/ ys dampned if he eate: Because he doth it not off fayth. For whatsoever is not of fayth/ that same is synne.

The. xv. Chapter.

WE which are stronge ought to beare the fraylnes of them which are weake/ and not to stonde in oure awne consaytes. Let every mã please his neghbour vnto his welth and edifyinge. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebuked the/ fell on me. Whatsoever thyngs are written afore tyme/ are written for oure learnynge thatt we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience ād consolaciō/ geve vnto every one of you/ that ye be lyke mynded won towards another after the insample of Jesu Christ/ that ye all agreynge togedder/ mas

ye with one mouth prayse god the father of oure lorde Jesus. Wherfore receave ye one another as Christ receaved vs/to the prayse of god.

And I saye that Jesus Christ was a minister of the circumcisiō for the trueth of god/ to cōferme the promyses made vnto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the amonge the gentyls/and synge in thy name. And agayne he sayth: ye gentyls reioyse with hys people. Agayne/prayse the lorde all ye gentyls/ and laude hym all nacions. And in another place Esaias sayth: there shalbe the rote off Jesse/ and he that shall ryse to raygne over the gentyls: in hī shall the gentyls trust. The god of hope fill you with all ioye ād peace in belevynge/that ye may ye be ryche in hope thorowe the power of the holy goost.

I my silfe am full certified of you my brethrē that ye youre selves are full of goodnes/ and filled with all knowledge/ and are able to counsell won another. Nevertheless brethren I have somwhat boldly written vnto you/as won that putteth you in remembraunce/ ffor the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ amonge the gentyls/ and shulde minister the gladde tydyngs off God/that the gentyls myght be an acceptable offerynge/sanctyfyed by the holy goost. I have therfore wheroff I maye reioyse in Christ Jesu/in tho thyngs whych pertayne to God. For I dare not speake off eny off tho thynges which Christ hath nott wrought by me (to

make the gentyls obedient)with worde and de=
de/in myghty sygnes and wonders/by the po=
wer of the sprete off God/so that from Jerusa=
lem and the costes roũde aboute/vnto Illiricũ/
I have filled all countres with the gladde tyd=
yngs of Christ.

So have I enforsed my silfe to preache the go=
spell/not where Christ was named/lest I shuld
have bilt on another mannes foundacion: butt
as it is written: To whõ he was not spoken of/
they shall se: and they that herde nott/shall vn=
derstonde. For this cause I have bene ofte let to
come vnto you: but now seynge I have nõ moa=
re to do in these countres/and also have bene de=
syrous many yeares to come vnto you/when I
shall take my iorney into spayne/I will come to
you. I trust to se you in my iorney/ãd to be bro=
ught on my waye thither warde by you after tha
at I have somwhat enioyed you.

Nowe goo I to Jerusalẽ/and minister vnto
the saynctes. For it hath pleased them off Ma=
cedonia and Achaia/to make a certayne distri=
bucion apon the povre sanctes which are at Je=
rusalem. Hitt hath pleased them verely/and
their detters are they. For yff the gentyls be
made parte takers off their spirituall thynges/
their dutyeys to menister vnto them in carnall
thynges. When I have performed thys/and
have shewed them this frute/I wyll come ba=
cke agayne by you into spayne. And I am su=
re when I come/thatt I shall come with abo=
undaunce off the blessynge off the gospell off
Christ.

I beseche you brethrē for oure lorde Jesu Christes sake/ and for the love of the sprete/ that ye helpe me in my busynes / with youre prayers to god for me/ that I maye be delyvered from thē which beleve not in Jewry. and that this my service/ which I have to Jerusalem/ maye be accepted to the sanctes/ that I maye come vnto you with ioye/ by the will off God / and maye with you be refresshed. The God off peace be with all you Amen.

The. xvj. Chapter.

I cōmende vnto you Phebe oure suster(which is a minister of the cōgregacion of Chencrea)that ye receave her in the lorde as it becōmeth saynctes/ and that ye assist her/ in whatsoever busines she needeth of youre ayde. For she hath suckered many / and myne awne silfe also. Grete Prisca and Aquila my helpers in Christ Jesu: which have for my lyfe layde doune their awne neckes. vnto whom not I only geve thankes: but also all the congregaciōs of the gentils. Lyke wyse grete all the company that is in their house. Salute my welbeloved Epenetos/ which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour ō vs. Salute Andronicus/ and Junia my cosyns/ which were presoners with me also/ which are wele taken amonge the apostles/ and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Vrbā oure helper in Christ/ ād Stachys my beloved . Salute Apellas approved in Christ. Salute thē which are of Aristobolus

housholde. Salute Herodiō my kynsmā. Grete them of the housholde of Narcissus which are i the lorde. Salute Triphena ād Triphosa/ which wemen labour in the lorde. Salute the beloved Persis/ which laboured moch in the lorde. Salute Rufus chosen in the lorde/ and his mother and myne. Grete Asincritus/ Phlegon/ Hermas/ Patrobas/ Mercurius/ and the brethren which are with them. Salute Philologus and Julia/ Nereus and his sister/ and Olimpha/ and all the saynctf which are with them. Salute won another amonge youre selves with an holy kysse. The congregacions of Christ salute you.

I beseche you brethrē marke them which cause division/ and geve occasions of evill contrary to the doctryne which ye have learned: and avoyde them. For they that are suche serve nott the lorde Jesus Christ: but their one bellyes. And by swete preachyngf ād flatterynge wordes deceave the hertes of the innocētes: for youre obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde have you wyse vnto that which is good. And to be innocent as concernynge evyll. The God off peace shall trede Satan vnder youre fete in shorte tyme. The grace off oure lorde Jesu Christ be with you.

Thimotheus my worke felow/ and Lucius/ and Jason/ and Sopater/ my kynsmen salute you. I Tercius salute you/ which wrote thys epistle in the lorde. Gaius myn hoste and the hoste off all the congregacions/ saluteth you. Erastus saluteth you/ the chamberlayne off the cite.

And Quartus a brother/ saluteth you. The grace off oure lorde Jesu Christ be wyth you all Amen.

To hym thatt is off power to stablysshe you accordynge to my gospell/ wherwith I preache Jesus Christ/ in openynge off the mistery which was kept closse sence the worloe began/ and nowe is openned at thys tyme & declared in the scripturs of prophesy/ by the commaundemēt of the everlastyng ge god/ to stere vp/ pe obedience to the faythe publisshed amō/ ge all naciōs: To the same god/ whych alone is wise/ be prayse thorowe Jesus Christ forever Amē.

To the Romayns.

Sent from Chorrinthum by Phebe/ shethatt was the minister vnto the congregacion at Chenchrea.

The fyrst pistle of Paul the Apostle to the Corinthyans.

The fyrst Chapter.

PAul by vocaciō the Apostle of Jesus Christ thorowe the will of god/ād brother Sostenes

Vnto the congregaciō of God which is at Corrinthum. To thē that are sanctifyed in Jesus christ/ sanctf by callynge/ with all them thatt call on the name of oure lorde Jesus Christ in every place/ both of theirs and of oures.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

I thanke my god all wayes on youre behalfe for the favcour of god which is gevē you by Jesus Christ/ that in all thīgf ye are made ryche by hī/ in all speache and in all knowledge (even as the testimony of Jesus Christ was confermed ī you) so that ye are behynde in no gyft/ and was yte for the aperynge off oure lorde Jesus Christ which shall strengthe you vnto the ende/ that ye maye be blamlesse in the daye off oure lorde Jesus Christ. God is faythfull/ by whom ye are called vnto the fellishyppe off his sonne Jesus Christe oure lorde.

I beseche you brethrē ī the name of oure lorde

Jesus Christ/that ye all speake one thynge/and that there be no dissencion amõge you: but beye perfect in one mynde/and one meanynge. hit is shewed vnto me (my brethren) off you by them that are of the housse of Cloe/that there is stryfe amonge you/I speake of that which every one of you sayth: I holde of Paul/Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: ād another sayth I holde of Christ. Is Christ devided? was Paul crucified for you? other were ye baptised in the name of Paul? I thanke god that I cristened none of you/but Crispus and Gaius/lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or noo.

For Christ sent me not to baptise/but to preache the gospell/not with wisdom of wordes/lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisshe folisshnes: but vnto vs which are saved/it is the power off God. For it is written: I will destroye the wisdome of the wyse and will cast awaye the vnderstondynge of the prudent. Where is the wyse man? where is the scrybe? where is the searcher of this worlde? hath not god made the wisdom of this worlde folisshnes?

For when the worlde thorow wisdom knew not god/in the wisdom of god: it pleased god thorow folisshnes off preachynge to save them that beleve. For the iewes requyre a signe/and the grekes seke after wisdom. but we preach Christ

rucified/vnto the iewes an occasion offallynge and vnto the grekȳ folisshnes: but vnto them wȳ hich are called both of Jewes and grekȳ we prȳ ache Christ the power of god/and the wisdom of god. For Godly folysshnes is wyser then men: And godly weaknes is stronger then are men.

Brethern loke on youre callinge howe that not many wyse men after the flesshe/not many mygȳ hty/not many of hye degre are called: But God hath chosen the folysshe thyngȳ off the worlde/ to confounde the wyse. ād hath chosyn the weake thyngȳ of the worlde/to confounde thyngȳ whiȳ ch are myghty. And vile thyngȳ off the worlde/ and thyngȳ which are despysed/hath god chosen yee and thyngȳ of no reputacion/forto brynge to nought thyngȳ off reputacion/ that noo flesshe shulde reioyce in his presence. ād vnto him pertȳ ayne ye/in Christ Jesu/which off god is made vnto vs wisdom/ād also righteweȳ snes/ and sanctifiynge/and redempcion. that acordynge as it is written: he which reioyseth/shulde reioyce in the lorde.

The. ij. Chapter.

AND I brethrē when I cam to you/cam not in glorioȳ snes of wordes or of wisdom/shȳ ewynge vnto you the testimony of God. Nether shewed I my silfe that I knewe eny thynge amȳ onge you save Jesus Christ/even the same that was crucified. And I was amonge you in weaȳ knes/and in frare/and in moche tremblynge. And my wordes/ād my preachīge were not wiȳ th entysynge wordes of mannes wysdom: but in

shewynge of the sprete and of power/ that youre fayth shulde nott stonde in the wisdom off men/ but in the power of god.

We speake that which is wisdom amonge them that are perfaicte: not the wisdō of this worlde nether off the ruelars off this worlde (which goeth to nought) but we speake the wisdom off god/ which is in secrete and lieth hid/ which god ordeyned before the worlde vnto oure glory: which wisdom none of the ruelars of the worlde knewe. For had they knowen it/ they wolde not have crucified the lorde of glory: but as it is writtē The eye hath not sene/ and the eare hath not herde/ nether have entred into the herte of mā/ the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by hys sprete. For the sprete searcheth all thynges/ yee the bottom of goddes secretes. For what mā knoweth the thynges of a mā: save the sprete off a mā whiche is with in hym? Even so the thynges off god knoweth no man/ but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which commeth of god/ for to knowe the thynges that are gevē to vs vf god/ which thynges also we speake/ not ī the cōnynge wordes off mannes wisdom/ but with the cōnynge wordes off the holy goost/ makynge spretuall cōparesons of spretuall thynges. For the naturall mā perceaveth not the thynges off the sprete off god: For they are but folysshnes vnto hym. nether cā he preceave them be cause he is spretually exa-mined: but he that is spirituall discusseth all thys

yngest: yet he hym silfe is iudged off no man. For who knoweth the mynde of the lorde/ other who shall iforme hym? but we vnderstonde the mynde off Christ.

The. iij. Chapter.

AND I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall/ even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge/ noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amonge you envyinge/ stryfe/ and dissencion: are ye not carnall/ and walke after the maner of men? As louge as one sayth: I holde of Paul/ and another/ I am of apollo. are ye not carnall? What is Paul? what thinge is apollo? but ministers by whome ye beleeved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increare. So then/ nether is he that planteth eny thynge/ nether he that watreth: but god which gave the increare.

He that planteth/ and he that watreth/ are neither better then the other. Every man yet shall receave his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbandrye/ ye are goddis byldynge. Acordynge to the grace of god geven vnto me/ as a wyse bilder have I layde the foundacion/ another hath bylt therto: but let every man take hede howe he bildeth apon. For other foundacion can no man laye/ then that which is layde/ which is Jesus Christ. Yff eny man bilde on this foundacion/ golde/

silver/precious stones/tymber/haye/or stubles every mānes worke shall apere. for the daye shall declare it/and it shalbe shewed in fyre/and the fyre shall trye every mannes worke what it is. Yf eny mannes worke that he hath bylt apō byde/he shall receave a rewarde. Yf eny mānes worke burne/he shall suffre losse: butt he shalbe safe hym sylfe. nevertheless yet as itt were thorow fyre.

Are ye nott ware that ye are the tēple of god/ and howe that the sprete of god dwelleth ī you? Yf eny man defyle the temple of god/hym shall god destroye. For the temple off God is holy/ which temple are ye. Lett no man deceave hym silfe/yf eny man seme wyse amonge you/let him be a fole in thys worlde/that he maye be wyse. For the wisdom of this worlde is folysshnes with God. For it is writen: He compaseth the wyse in their craftynes. And agayne/God knoweth the thoughtes of the wyse that they be varyne. Therfore let no man reioyce in men. For all thyngs are youres/whether it be Paul/other Apollo/other Cephas: wether it be the worlde/other lyfe/ other deeth/whether they be present thyngs or thyngs to come: all are youres/and ye are Christes/and Christ is goddis.

The .iiij. Chapter.

LEt men this wyse esteme vs/evē as the ministers of Christ/ād disposers of the secrets of god, furthermore it is required of the disposers that they be founde faithfull. With me is it but a very smale thīge/that I shulde be iudged

of you/other of mãs daye. No I iudge not myn awne silfe. I know nought by my silfe: yet am I not therby iustified. hit is the lorde that iudgeth me. Therfore iudge no thynge before the tyme/ vntill the lorde come/which will lighten thyngs that are hid in darcknes: and open the counsels of the hertes. and then shall every mã have prayse off God.

These thigs brethren I have described ī myn awne person/and Apollos: for youre sakes/that ye myght learne by vs thatt no man counte off hym silfe beyonde that which is above writtē: that one swell nott agaynst another for eny mans cause. For who perferreth the? What hast thou/that thou hast not receaved? yf thou have receaved it: why reioysest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rych. ye raygne as kyngs with out vs: ād I wold to god ye did raygne/that we myght raygne with you.

My thynketh that god hath shewed vs which are apostles/for the hynmost off all/ as it were men apoynted to deeth/for we are a gasyngstocke vnto the worlde/ and to the angels/ and to mē/we are foles for Christes sake/ād ye are wyse thorow Christ: we are weake/ ād ye are strōge. ye are honorable and we are despised. Even vnto this daye we honger and thyrst/ and are naked/and are boffetted with fistes/ and have no certayne dwellynge place/ and labour worke kynge with oure owne hondes. We are reviled/ and yet we blesse. we are persecuted/ and suffer it. We are evyll spoken off/ ād we praye. we are

made as it were the filthynes off the worlde/ the offscowrynge of all thīges/ evē vnto thys tyme.

I write not these thyngs to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye nott many fathers. In Christ Jesu/ I have bebotten you thorowe the gospell. Wherfore I desyre you to counterfayte me. For this cause have I sent vnto you Timotheus/ which is my deare sonne/ and faithfull in the lorde/ which shall put you in remembraunce off my wayes which I have in Christ/ even as I teach every where in all congregacions. Some swell as though I wolde come no more at you: but I will come to you shortely/ yf god will/ and will knowe/ not the wordes off them whiche swell/ but the power. For the kyngdom off God is not in wordes/ but in power. What will ye? Shall I come vnto you with a rodde/ or els in love/ and in the sprete of mekenes?

The. v. Chapter.

There goeth a commen saynge that there is fornicaciō amonge you/ ād soche fornicaciō as is not once named amonge the gentyls: that won shulde have his fathers wyfe. and ye swell and have not rather sorowed/ that he which hath done this dede myght be put from amōge you. For I verely as absent in body/ even so present ī sprete/ have determined all redy (as though I were present) of hym that hath done this dede/ in the name of oure lorde Jesu Christ/ when ye are gaddered togedder/ ād my sprete/ with

the power offthe lozd Jesus Christ / to delizver hym vnto Satã / foz the destrucciõ of the flesshe that the sprete maye be saved in the daye off the lozde Jesus.

Youre reioysynge is not good. Knowe ye not that a lytell leven sowereth the whole lõpe of dowe? pourge therfoze the olde leven / that ye maye be newe dowe as ye are swete breed. Foz Christ oure ester lambe is offered vppe foz vs. Therfoze let vs kepe holy daye / not with olde leven / nether with the levẽ of maliciousnes ãd wickednes but with the swete breed of purenes and trueth.

I wozte vnto you in a pistle that ye shulde not cõpany with fornicatours. And I meante nott atall of the fornicatours of this wozld / other off the covetteous / oz of extozsioners / other of the ydolaters: foz then muste ye nedes have gone out of the wozlde: but now I have wzitten vnto you that ye cõpany not togedder. Yf eny that is called a brother / be a fornicatoz / oz coveteous / oz a worshipper of ymages / other a raylar / other a dronkard / oz an extorcionar: with hym that is soche se that ye eate not. Foz what have I to do to iudge thẽ which are with out? Do ye not iudge thẽ that are with in? Thẽ that are with out / god shall iudge. Put awaye from amonge you that evyll parsone.

The. vj. Chapter.

HOw we dare one of you havynge busines with another / goo to lawe vnder the wicked? ãd not rather vnder the sanctes? Do ye not know that the saynctes shall iudge the wozlde? Yf the wozlde shalbe iudged by you: are ye nott goode

ynought to iudge smale tryfles. Knowe ye not h
we that we shall iudge the angels? Howe moche
more maye we iudge thyngs that pertayne to th
lyfe? yf ye have iudgemēts off wordely matters
take thē which are despised ī the congregaciō/ād
make them iudges. This I saye to youre shame
Is there vtterly nowyse man amonge you? wh
at not one att all? that cā iudge bitwene brother
ād brother? but one brother goeth to lawe with
another: and that vnder the vnbelevers?

Nowe therfore is there vtterly a faute amon
ge you / be cause ye goo to lawe one with anothe
Why rather suffer ye not wronge? why rathe
suffre ye not youre selves to be robbed? Naye y
youre selves do wronge/ād robbe: and that th
brethrē. Do ye not remember howe that the vn
righteous shall not inheret the kyngdom of god
Be not deceaved. For nether fornicators/neth
er worshyppers off ymages/nether whormon
gers/nether weaklings/nether abusars of ther
selves with the mankynde/nether theves/n
ther the coveteous/nether drōkards/nether cu
rsed speakers/nether pillers/shall inheret th
kyngdom off god. And soche ware ye verely: bu
ye are wesshed: ye are sanctified: ye are iustifie
by the name off the lorde Jesus: And by the sp
rete of oure God.

All thyngs are lawfull vnto me: but all thyn
gs are not profitable. I maye do all thyngs: bu
I will be brought vnder nomans power. mea
tes are ordeyned for the belly/and the belly fo
meates: but God shall destroy bothe hym an
them. Let nott the body be applied vnto forni

cacion/ butt vnto the lorde/ and the lorde vnto the body. God hath rayſed vppe the lorde/ and ſhall rayſe vs vppe by his power. Other remẽber ye nott/ that youre bodyes are the members of Chriſte? Shall I nowe take the members off Chriſt/ and make them the members of an harlott? God forbid. Do ye nott vnderſtonde thatt he whych coupleth hym ſilfe with an harlott/ is become one body. For two (ſayth he) ſhalbe one fleſſhe: butt he that is ioyned vnto the lorde is one ſprete.

Fle fornicacion. All ſynnes that a mã dothe/ are with out the body. Butt he that is a fornicator/ ſynneth agaynſt his awne body. Knowe ye not howe thatt youre bodyes are the temple off the holy gooſt/ which is in you/ whom he have of God/ and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye god ī youre bodyes and ī youre ſpretes/ for they are goddis.

The. vij. Chapter.

AS Cõcernynge the thyngs wher of ye wrote vnto me: Hitt is good for a man/ nott to touche a woman. Neverthelesſe to avode fornicacion/ lett every man have his wyfe: and lett every woman have her huſbande. Let the man geve vnto the wyfe due benevolence. Lykwyſe alſo the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the huſbande: And lykewyſe the man hath not power over his awne body: but the wyfe. Withdrawe not youre ſelves one from another excepte itt be with cons

sent for a tyme/ for to geve youre selves to fasty=
nge and prayer / and afterwarde come agayne
to the same thynge/ lest Satan tempt you for yo=
ure incontinency.

This I saye of favcour/ not of commaundes=
ment. For I wolde that all men were as I my=
silfe am: but every man hath his proper gifte off
god/ won after this mãner / a nother after that.
I saye vnto the vnmaried men/ and widdowes:
it is good for thẽ yf they abyde even as I do: but
ãd yf they cannot abstayne/ let them mary. For
it is better to Mary then to bourne.

Vnto the maried commaunde not I / but the
lorde: that the wyfe separate nott her silfe from
the man. yf she separate her silfe / let her remays=
ne vnmaried / or be recõciled vnto her husban=
de agayne. And lett not the husbande put awa=
ye his wyfe from hym.

To the remnaunt speake I / ãd nott the lorde:
yff eny brother have a wyfe that beleveth nott/
yf she be content to dwell with hym / lett hym not
putt her awaye. And the woman which hath to
her husbande an infidell / yff he consent to dwell
with her / lett her nott putt hym away. For the
vnbelevynge husbande is sanctifyed by the wy=
fe: and the vnbelevynge wyfe ys sanctifyed by
the husbande. Or els were youre chyldren vn=
clene: but nowe are they pure. Butt and yff the
vnbelevynge departe / lett hym departe. A bro=
ther or a sister ys not in subieccion to soche. God
hath called vs in peace. For howe knowest thou
o woman / whether thou shalt save thy husban=
de or not? Other howe knowest thou o mã / whes

ther thou shalt save the wyfe or not? but even as god hath distributed to every man.

As the lorde hath called every person/so let hi walke: ād so orden I in all congregacions. yf eny man be called beynge circumcised/ let hym adde nothynge therto, yf eny be called vncircumcised: let hym not be circumcised. Circumcisiō is nothynge. vncircūcisiō is nothynge: but the keppyng of the cōmaundmentf of god is altogedder. Let every man abide in the same state werin he was called. Arte thou called a servaunt? care not for hit. Neverthelesse if thou mayst be fre/vse it rather. For he that is called in the lorde beynge a servaūt/is the lordes freman. Lykwyse he that is called beynge fre/is Christes servaunt. Ye are dearly bought/be not mēnes servaūtf. Brethren lett evere man wherin he is called/therin abyde with god.

As cōcernynge virgins/I have noo cōmaundment of the lorde: yet geve I counsell as wō that hath obtayned off the lorde to be faithfull. I suppose that it is good for the preset necessite. for it is good for a mā so to be. Arte thou boūde vnto a wyfe? seke nott to be lowsed. Arte thou lowsed frō a wife? seke not a wyfe. but ād yf thou take a wyfe/thou hast not sinned. Lykwyse if a virgin mary/she hath not sined: nevertheless soche shall have trouble ī their flesshe: but I faver you.

This saye I brethrē/the tyme is shorte. Hitt remayneth that they which have wyves/be as though they had none: ād they that wepe/be as though they wept not: ād they that reioyce/be as though they reioysed nott; And they that bye/

be as though they possessed not: And they that vse
se this worlde / be as though they vsed it not:
For the fassion of this worlde goeth awaye.

I wolde have you with out care / the syngle
man careth for the thyngs of the lorde / howe he
maye please the lorde: but he that hath maried /
careth for the thyngs off the worlde / howe he
maye please his wyfe. There is difference bitwe
ene a virgen and a wyfe. The single woman ca
reth for the thyngs of the lorde / that she maye be
pure both in body and also in sprete: but she th
at is maried / careth for thyngs off the worlde /
howe she maye please her husbād. This speake
I for youre proffit / not to tangle you in a snare
but for that which is honest and comly vnto yo
And that ye maye quyetly cleave vnto the lord
with out separacion.

Yf eny man thynke that it is vncomly for his
virgen if she passe the tyme off mariage / and if
so nede requyre / let hī do what he listeth / he syn
neth not: let them be coupled ī mariage. Never
theless / he that purposeth surely in his herte /
havynge none nede: but hath power over his a
wne will: and hath so decreed in his herte that h
will kepe his virgen / doth wele. So then he tha
ioyneth his virgen in mariage doth wele. An
he that ioyneth not his virgen in mariage dot
better. The wyfe is bounde to the lawe as long
as her husband liveth. Yf her husbande slepe
she is at her liberte to mary with whom she wol
only in the lorde. but she is happiar yf she so ab
yde / in my iudgment. And I thynke verely tha
I have the sprete off God.

The viij. Chapter.

TO speake off thyngs dedicate vnto ydols / we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifyeth. yf eny man thynke that he knoweth eny thynge / he knoweth nothynge yett as he ought to knowe. but yff eny man love god / the same is knowen of hym.

To speake of meate dedicat vnto ydols / we are sure that there is none ydoll in the worlde: and that ther is none other god but one. And though there be that are called goddes / whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god / which is the father / off whom are all thynges / and we in hym: and one lorde Jesus Christ / by whom are all thynges / and we by hym.

But every man hath not knowledge. for some suppost that their is an ydoll / vntill this houre / and eate as off a thynge offered vnto the ydole / and so their consciences beynge yet weake are defyled. Meate maketh vs not accepted to god: Nether yff we eate are we the better: Nether yf we eate not are we the worsse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hast knowledge sitt at mate in the ydoles temple shall nott the conscience off hym which is weake be boldened to eate those thyngs which are offered vnto the ydole? And so thorow thy knowledge shall the weake brother perisshe for whom christ dyed. When we synne so agaynst the brethre

and woude their weake consciences/we synne as gaynst Christ. Wherfore yf meate hurt my brother/I will eate no flesshe whill the worlde stode deth/be cause I will not hurte my brother.

The.ix.Chapter.

AM I not an Apostle? am I nott free? have I not sene Jesus Christ oure lorde? Are not ye my worke in the lorde. Yf I be nott an Apostle vnto other/yet am I vnto you. For the seale off myne Apostleshippe are ye in the lorde. Myne answer to them that axe me/is this: Have we not power to eate and to drynke? other have we we nott power to leade about a sister to wyfe as wele as other Apostles/ and as the brethren off the lorde/ and Cephas? Other only I and Barnabas have not power this to do? who goeth a warfare eny tyme att his awne cost? who planteth a vyneard and eateth nott of the frute? or who fedeth a flocke and eateth nott off the mylke?

Save I these thigs after the manner of men? or sayth nott the lawe the same also? For itt ys writtē in the lawe of Moses: Thou shall not mosell the mouth of the oxe that treadeth out the corne. doth god take thought for oxen? other sayth he it nott all togedder for oure sakes? For oure sakes no doute this is written: that he which eareth shulde eare in hope: and that he which threshseth in hope/ shulde be part taker of his hope. Yf we sowe vnto you spirituall thyngs: is it agreate thynge yf we reepe youre carnall thynges?

yf other be part takers of this power over you? wherfore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thīgs leste we shulde hynder the gospell of Christ. Do ye not vnderstonde howe that they which minister in the temple: have their fyndynge of the temple? And they which wayte att the aulter are parttakers with the aultre? Even so also dyd the lorde ordayne / thatt they whych preache the gospell / shulde live off the gospell: But I have vsed none of these thyngs.

Nether wrote I these thyngs that it shulde be soo done vnto me. Yit were better for me to deye / thē that eny man shulde take this reioysynge frō me. In that I preache the gospell I have nothīge to reioyce of. For necessite is putt vnto me. woo is it vnto me yf I preache not the gospell. yf I do it with a good will / I have my rewarde. yf I do it agaynst my will / ā office is cōmitted vnto me. what is my rewarde thē? Verely that whē I preache the gospell / I make the gospell of Chrst free / that I misvse not myne auctorite in the gospell

For though I be free from all mē / yet have I made my silfe servaūt vnto all mē / that I myght wyn the more. And vnto the iewes / I became as a iewe / to wyn the iewes. To thē that were vnder the lawe / was I made as though I had bene vnder the lawe / to wyn them that were vnder the lawe. To thē that were with out lawe / becā I as though I had bene with out lawe (when I was not with out lawe as perteyninge to god / but vnder a lawe as concernynge Christ) to wyn thē thatt were with out lawe. To the weake became I as

weake/to wyn the weake. In all thynge I fassi
oned my silfe to all men/to save att the lest waye
some. And this I do for the gospels sake/that I
myght have my parte ther of.

Perceave ye not howe that they which runne
in a course/runne all/yet butt one receaveth the
rewarde. So runne that ye maye obtayne. Eve
ry man that proveth mastres abstaineth frō all
thyngs. and they do itt to obtayne a corruptible
croune: but we to obtayne an everlastynge crou
ne. I therfore soo runne/nott as at an uncertay
ne thynge. So fyght I/not as won that beateth
the aier: but I tame my body ād brynge hym in
to subieccion/lest after that I have preached to
other/I my silfe shulde be a castawaye.

The.x. Chapter.

BRethren I wolde not thatt ye shulde be igs
noraunt off this/howe thatt oure fathers
were all vnder a coulde/and all passed thorowe
the see/and were all baptised vnder Moses ī the
cloude/and in the see. and did all eate of one spi
rituall meate/and did all drynke off one maner
of spirituall drynke. And they dronke off thatt
spretuall rocke that folowed them/which rocke
was Christ. but ī many of thē had god no delite.
For they were overthrowen in the wildernes.

These are ensamples to vs that we shulde not
lust after evyll thyngs/as they lusted. Nether
be ye worshippers of Images as were some off
them accordynge as ytt is written: The people
sate doune to eate and drynke/and rose vppe as
gayne to playe. Nether let vs cōmit fornicacion

as some of them cõmitted fornicacion/and were destroyed in one daye xxiij. thousande. Nether let vs tempte Christ/as some off them tempted ād were destroyed of serpents. Nether murmure ye as some of them murmured/and were destroyed off the destroyer.

All these thyngs happened vnto them forens sambles/and were written to put vs in remembraunce/whom the endes off the worlde are come apon. Wherfore lett hym thatt thynketh he stondeth/take hede lest he fall. There hath none other tẽptacion taken you/but soche as foloweth the nature of man. God is faythfull/which shall not suffer you to be tẽpted above youre strenghte: but shall in the myddes off the temptacion make awaye to escape out. Wherfore my deare beloved/fle from worshippynge of ydols.

I speake as vnto them which have discrecio/ Judge ye what I saye. Is not the cuppe of blessinge which we blysse/partakynge of the blousde of Christ? Is not the breed which we breake/partetakynge of the body of Christ? be cause that we (though we be many) yet are one breed/ād one body i as moch as we all are partetakers off one breed. Beholde Israhell which walketh carnally. Are not they which eate of the sacrifysse/partetakers off the aultre?

What saye I thẽ? that the ymage is eny thige? or that it which is offered to ymages is eny thynge? Naye/but I saye/that those thẽgs which the gẽtyls offer/they offer to devyls/ād not to god. And I wolde not that ye shulde have fellishippe with the devyls. Ye cannot drynke of the cuppe

off the lorde/ and of the cuppe off the devyls. Ye cannot be parte takers off the lordes table/ and off the table off devyls. Other shall we provoke the lorde? other are we stronger then he? All thyngs are laufull vnto me/ but all thyngs are not expediēt. All thyngs are lawfull/ but all thyngs edifye not. Lett noman seke his awne prophet: but lett every man seke his neghbours welthe.

What soever is solde in the market/ that eate/ and are no questions for conscience sake. For the erth is the lordis/ and all that therein is. Yf eny off them which beleve not bid you to a feast/ and yff ye be disposed to goo/ what soever is sett before you eate/ axynge no question for conscience sake: but and yff eny man saye vnto you: this is is dedicate vnto ydols/ eate not off it for his sake that shewed it/ and for hurtynge off conscience: the erth is the lordes and all that there ī is. Conscience I saye/ not thyne: but the conscience of that other. Why shulde my liberte be iudged of another mannes conscīēce? For yf I take my parte with thanks: why am I evell spoke off for that thynge wher fore I geve thanks.

Whether therfore ye eate or drynke/ or what soever ye do/ do all to the prayse off God. Se that ye geve occasion off evell/ nether to the iewes/ nor yet to the gentyls/ nether to the congregacion of god: even as I please all men in all thyngs not sekynge myne awne proffet/ but the proffet of many/ that they myght be saved. Folowe me as I do Christ.

The. xj. Chapter.

I cõmende you brethren that ye remẽber me in all thyngs/ and kepe the ordinaunces whiche I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man/ and Christs heed is God. Every man prayinge or prophesyinge havynge eny thynge on his heed/ shameth his heed. Every womã that prayeth or prophesieth bare hedded/ dishonesteth her heede. For it is even allwon/ ãd the very same thynge even as though she were shaven. Yf the woman be not covered/ lett her also beshavẽ. Yf it be shame for a woman to be shaven or horne/ let her cover her heed.

A man ought not to cover his heed/ for as moche as he is the ymage ãd glory of god. The woman is the glory of the man. For the man is not of the woman/ but the woman of the man. Nether was the mã created for the womãs sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed/ for the angels sakes. Neverthelesse/ nether is the mã with oute the woman/ nether the womã with out the man in the lorde. For as the woman is of the man/ evẽ soo is the mã by the womã: but all is of god.

Judge ĩ youre selves whether it be cõly (that a woman praye vnto god bare hedded. Or els doth not nature teach you/ that it is a shame for a mã/ if he have longe heere: and a prayse to a womã if she have lõge heere? For her heere is gevẽ her to cover her with all. yf there be eny mã among you that lusteth to stryve/ let hĩ knowe that

we have no soche customes / nether the congregacions of God.

This I warne you of / and commende not that ye come togedder after a worsse manner / and nott after a better. Fyrst of all when ye come togedder in the congregaciō / I heare that there is dissencion amonge you: And I partly beleve it. For there must be sectes amonge you / that they which amonge you are perfaict myght be knowen. When ye come togedder in won place / a man cannot eate the lordes supper. For every man begynneth a fore to eate his awne supper. and one is hongrye / and another is dronken. Have ye nott houses to eate and to drynke in? Or els despyse ye the congregacion off God? and shame them that have nott? what shall I saye vnto you? shall I prayse you? in this prayse I you not.

That which I gave vnto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed / toke breed: and thanked and brake / and sayde: Take ye / and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same māner he toke the cuppe when sopper was done sayinge: This cuppe is the newe testamēt in my bloud / this do as oft as ye drinke it / in the remēbraunce off me. For as often as ye shall eate this breed / and drynke thys cuppe / ye shall shewe the lordes deeth / till he come. Wherfore whosoevere shall eate off this bred / or drynke off the cuppe vnworthely / shalbe giltie off the body and blout off the lorde. Let a man therfore examen

hym silfe / and so let hym eate off the brered and drynke off the cuppe. For he that eateth or drynketh vnworthely / eateth and drynketh his awne damnacion / be cause he maketh no difference of the lordis body.

For this cause many are weake and sicke amonge you / and many slepe. Yff we had truly iudged oure selves / we shulde not have bene iudged. When we are iudged of the lorde we are chastenned / be cause we shulde not be damned with the worlde. Wherfore my brethren / when ye come togedder to eate / tary one for another. yff eny man hōger let hym eate at home / that ye come not togedder vnto cōdemnaciō. Wother thyngs will I set in order whē I come.

The. xij. Chapter.

Ytt spretuall thyngs brethren I wolde not have you ignorannt. ye knowe that ye were gentyls / and went youre wayes vnto dom ydoles / even as ye were ledde. Wherfore I declare vnto you that no man speakynge in the sprete of god ditffieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversittes of gyftes verely / yet but one sprete. And there are differēces of administraciōs / and yet but one lorde. And there are divers manners off operacions / and yet but one God / which worketh all thyngs that are wrought in all creatures. The gyftes off the sprete are geven to every man to proffit the congregacion. To won is geven the vtteraunce off wisdō: to another is geven te vtteraunce off knowledge by the same sprete: to another is geveu farth /

by the same sprete. To another the gyftes of hes alynge/ by the same sprete. To another power to do miracles: To another prophesy/ To anot⁊ her iudgemēt of spretes / To another divers tō⁊ ges: To another the interpretacion off tonges: ād these all worketh evē the silfe same sprete/ des vidynge to every man severall gyst⁊ even as he woll.

For as the body is one/ād hath many mēbres/ ād all the mēbres of one body though they be ma ny/ yet are but one body: evē soo is Christ. For in one sprete are we all baptised to make on body/ whether we be iewes or gentyls: whether we be bonde or fre. and have all dronke of one sprete. For the body is not one member/ but many. Yf the fote saye: I am not the honde/ therfore I am not of the body: is he therfore not of the body? ād if the eare saye I am not the eye: therfore I ā not of the body: is he therfore not of the body? yf all the body were an eye: where were then the eare? if all were hearige: where were the smellynge?

But nowe hath god disposed the mēbers/ eves ry one of them in the body/ at his awne pleasure Yf they were all one mēber: where wer the body? nowe are there many members / yet but one bo⁊ dy. ād the eye cannot saye vnto the honde: I has ve no nede of the: nor the heed also to the fete: I have no nede of you. Ye rather a greate dele ths ose membres off the body which seme to be most feble/ are most necessary. And apon those mēbs ers of the body which we thynke lest honest/ put we most honestie on. And our vngoodly parties have most beauty on, for oure honest members

nede it not: but God hath so disposed the body/ and hath geven most honoure to that parte which laked/ lest there shulde be eny stryfe in the body: butt that the members shulde indifferently care one for another. And iff one member suffer all suffer with hym: yff one member be had in honoure/ all members be glad also.

Ye are the body off Christ/ and members won off another. And God hath also ordeyned in the congregacion/ fyrst the Apostels/ secondarely prophetf/ thyrdly teachers/ then them that do miracles/ after that the gyftes off healynge/ helpers/ governers/ diversite off tonges.

Are all apostles? are all prophetf? Are all teachers? are all doars off miracles? have all the gyftes off healynge? Do all speake with tonges? do all interprete? Covet after the best gyftes. And yet shewe I vnto you a moare excellēt waye.

The .xiij. Chapter.

Though I speake with the tongf of men ād angels/ and yet had ne love/ I were evē as soundynge brasse: and as a tynklynge Cymball. and though I coulde prophesy/ and vnderstode all secretes/ and all knowledge: yee/ if I had all fayth so that I coulde move mountayns out of there placf/ and yet had no love/ I were nothynge. And though I bestowed all my gooddes to fede the powre/ and though I gave my body even that I burned/ ād yet have no love/ it profeteth me nothynge.

Love suffreth lōge / and is corteous. love enuieth nott. Love doth nott frawardly / swelleth not / dealeth not dishonestly / seketh nott her awne / is not provoked to anger / thynketh not evyll / reioyseth not in iniquite: but reioyseth in the truth / suffreth all thynge / beleveth all thyngs hopeth all thyngs / endureth ī all thyngs. Though that prophesyinge fayle / other tonges shall cease / or knowledge vanysshe awaye: yet love falleth never awaye.

For oure knowledge is vnparfet / and oure prophesyinge is vnperfet: but whē thatt which is parfet is come: thē that which is vnparfet shall bedone awaye. When I was a chylde / I spake as a chylde / I vnderstode as a childe / I ymmagened as a chylde: but as sone as I was a man I put awaye all childesshnes. Nowe we se in a glasse even in a darke speakynge: but then shall we se face to face. Nowe I knowe vnparfectly: but then shall I knowe even as I am knowen. Nowe abideth fayth / hope / and love / even these thre: but the chefe of these is love.

The .xiiij. Chapter.

LAbour for love / ād covet spretuall giftes: ād most chefly forto prophesy. For he that speaketh with tōges speaketh not vnto mē / but vnto god. No mā heareth hī: For ī the sprete he speaketh misteris. But he that prophesieth speaketh vnto mē / for their edifyinge ād cōforte. He that speaketh with tonges / proffiteth hī silfe: he that prophesyeth edifieth the congregacion. I wold that ye all spake with tonges: but rather that ye

propheſied. For greater is he that propheſieth/ then he that ſpeaketh with tonges/ except he ex= poune hit alſo/ that the congregacion maye ha= ve edifyinge. Nowe brethren if I come vnto you ſpeakīge with tonges: what ſhall I proffit you: excepte I ſpeake vnto you/ other by revelacion/ or knowledge/ or propheſyinge/ or doctrine.

More over when thyngſ with out lyfe geve ſo= unde: whether itt be a pype/ or an harpe: except they make a diſtincc̄ion in the ſoundes: howe ſh= all it be knowen what is pyped or harped: And alſo if the trompe geve a vncertayne voyce/ who ſhall prepare hym ſilfe to fyght: ¶ Evē ſo lyk wy= ſe when ye ſpeake with tonges/ excepte ye ſpeake wordes that have ſignificacion/ howe ſhall ytt be vnderſtonde what is ſpokē: For ye ſhall but ſpeake in the ayer.

Many kyndes off voyces are in the worlde/ and none off them ar with out ſignificacion. Yf I knowe not what the voyce meaneth/ I ſhalbe vnto hym that ſpeaketh an alient: and he thatt ſpeaketh ſhalbe an alient vnto me. Even ſo ye (for a moche as ye couvet ſpretuall giftes) ſeke that ye maye have plenty vnto the edifyinge off the congregacion.

Wherfore lett him that ſpeaketh with tōges/ praye that he maye interpret alſo. Yff I praye with tongē/ my ſprete prayeth: butt my mynde ys with out frute. What is it then: I will praye with my ſprete/ and will praye with my mynde alſo. I will ſinge with my ſprete/ and will ſinge with my mynde alſo.

For els when thou bleſſeſt with the ſprete/ hos

we shall he that occupieth the roume off the vn⸗ learned saye a men att thy gevynge off thankes: seynge he vnderstondeth nott what thou sayest. Thou verely gevest thanke? wele: butt the other ys nott edyfied. I thanke my god/ I speake with tonges moare then ye all. yett had I lever in the cogregaciō to speake five wordes with my myn⸗ de to the informaciō of other/ rather thē ten tho⸗ usande wordes with the tonge.

Brethrē be not children in witte: as concerny⸗ nge maliciousnes be children: but in witt be per⸗ fet. In the lawe it is written/ with other tonges/ and with other lippes wyll I speake vnto thys people/ and yett for all thatt will they nott hea⸗ re me sayth the lorde. Wherfore tongs are for a signe/ not to them that beleve: butt to them th⸗ at beleve nott. contrary wyse prophesyinge ser⸗ veth not for them that beleve nott: butt for them which beleve.

Yf therfore when all the congregaciō is come togedder/ and all speake with tongs/ there co⸗ me in they thatt are vnlearned/ or they whych beleve nott: will they not saye that ye are out off youre wittes? Butt and yff all prophesy/ and there come in one that beleveth nott/ or one vn⸗ learned/ he ys reproved off all men/ and ys iu⸗ dged of every man: and so are the secrets off hys hert openned: and then falleth he doune on hys face/ and worshippeth god/ and sayth that god is with you in dede.

Howe is it then brethren? when ye come toge⸗ ther every mā hath his songe/ hath his doctrys

ne/ hath his tonge / hath hys revelacion/ hathe his interpretacion: Lett all thyngs be vnto edyfyinge. Yff eny man speake with tonges/ lett ytt be two atonce: or at the most thre atonce: and that by course. and lett another interprete it: Butt yf there be no interpreter/ lett hym kepe silence in the congregacion/ and let hym speake to hym silfe/ and to god.

Lett the prophets speake two atonce / or thre at once/ and let other iudge. Yf eny revelaciō be made to another that sitteth by/ lett the fyrst holde his peace. For ye maye all prophesy one by one/ thatt all maye learne / and all maye have comforte. For the spretes off the prophets are in the power off the prophets. For god is nott causer of stryfe: but of peace/ as he is in all other cōgregacions of sanctes.

Lett youre wyves kepe silence in the congregacions. For it is not permitted vnto thē to speake: butt lett them be vnder obedience/ as sayth the lawe: yf they will learne eny thynge/ let them axe their busbandes att home. For it is a shame for wemen to speake in the congregacion. Sprong the worde off God from you? other cam ytt vnto you only? Yf eny mā thynke hī sylfe a prophet other spirituall: lett hym vnderstonde/ whatt thyngs I write vnto you. For they are the cōmaundments of the lorde. Butt and yf eny man be ignorant/ lett hym be ingnorant. Wherefore brethren covet to prophesy / and forbyd nott to speake with tongs. Lett all thyngs be done honestly and in order.

The fyrst pistle of Paul.

The.xv. Chapter.

BRethren as pertaynynge to the gospell wh-
ich I preached vnto you / which ye have al-
so accepted / and in the which ye continue: by the
which also ye are saved / I do you to with after
what maner I preached vnto you / yf ye kepe it /
except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I
receaved: howe thatt Christ deyed for oure syn-
nes / agreynge to the scriptures: ād thatt he was
buried / and that he arose agayne the thyrd daye
accordynge to the scrtptures: and thatt he was
sene of Cephas / then of the twelve / After thatt
he was sene off mo then five hondred brethren
atonce: off the which many remayne vnto thys
daye / and many are fallen a slepe. After that a-
pered he to James / then to all the Apostles.

And last off all he was sene off me / as off one
thatt was borne out off due tyme. For I am
the lest off all the Apostles / which am nott wor-
thy to be called an apostle / be cause I persecuted
the congregacion of God: but by the faveour of
God I am that I am. And his faveour whych
is in me was not in wayne: butt I labored mo-
are abounddauntly then they all / not I / butt the
faveour of God which is with me. Whether ytt
were I or they / so have we preached / and so has
ve ye beleved.

Yf Christ be preached howe that he rose from
deeth: howe saye some that are amonge you / th-
at there ys no resurreccion from deeth? Yff thes
re be no rysynge agayne from deeth: then is Chs

rist nott ryſen. Yff Christ be nott ryſen/ then ys oure preachynge vayne/ and youre fayth is also in vayne. Yee/ and we are founde falce witnesſes of God. For we have testified agaynſte god howe that he rayſyd vppe Christ/ whom he rayſyd nott vppe/ yf it be ſo that the deed ryſe nott vppe agayne. For yf the deed ryſe nott agayne/ then is Christ not ryſen agayne. Yf it be ſo thatt Christ roſe not/ then is youre fayth in vayne. ād yet are ye in youre ſynnes. Also they whiche are fallen a ſlepe in Christ/ are periſſhed. Yf in thys lyfe only we beleve on Christ/ then are we off all men the miſerableſt.

Nowe is Christ ryſen from deeth/ ād is be come the fyrſt frutes off them that ſlept. For by a man cam deeth/ and by a man cā reſurrecciō frō deeth. For as by Adam all deye: even ſo by Christ/ ſhall all be made alive/ and every man in his awne order: The fyrſt is Christ/ thē they that are Christis att his cōmynge. Thē cōmeth the ende/ when he hath delivered vppe the kyngdome to God the father/ when he hath putt doune all rule/ auctorite/ and power. For he muſt ruele till he have put all his enemys vnd his fete

The laſt enemy that ſhalbe deſtroyed is deeth For he hath put all thyngſ vnder his fete. butt when he ſayth/ all thyngſ are putt vnder hym/ it is manifeſt that he is excepted/ which did putt all thyngſ vnder hym. Whē all thyngſ are ſubdued vnto hym: then ſhall the ſonne alſo hym ſilfe be ſubiecte vnto hym thatt put all thynges vnder hym/ that God maye be all ī all thynges.

Other els what do they which are baptiſed

over the deed/ if the deed ryse not at all: why are they baptised over the deed? And why stōde we ieoperdy every houre? by oure reioysynge which I have in Christ Jesu oure lorde/ I deye dayly. That I have fought with beastes att Ephesus after the maner of mē/ what avaūtageth it me/ yf the deed ryse not agayne? Lett vs eate ād drynke/ to morowe we shall deye. Be not deceaved: malicious speakyngs corrupte good manners. Awake truely out off slepe/ and synne nott: For some have not the knowledge off God. I speake this vnto youre rebuke.

But some man will saye: howe shall the deed aryse? with what body shall they come? Thou fole/ thatt which thou sowest/ is nott quickened except it deye. And what sowest thowe? Thowe sowest not that body that shalbe: but bare corne (I meane other off wheet/ or of some other) and God geveth it a body att his pleasure/ to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men/ another maner flesshe of beastes/ another maner flesshe off fysshes/ and another of byrdes. There are celestiall bodyes/ and there are bodyes terrestriall: Butt the glory of the celestiall is one/ and the glory off the terrestriall is another. There is one maner glory of the sonne/ and another glory of the mone/ ād another glory of the starres. For one starre differth from another in glory. So is the resurreccion of the deed. Hit is sowen in corrupcion/ and ryseth in incorrupcion. Hitt is sowen in dishonoure/ and ryseth in honoure. It is sowen

in weaknes / and ryseth in power. Hitts sowne a naturall body / and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adā was made a livynge soule: and the last Adam was made a quickenynge sprete: but that is nott fyrst which is sprituall: but that which is naturall / and then that which is spretuall. The fyrst mā is of the erth / erthy: The seconde mā is from heven / hevenly. As is the erthy / soche are they that are erthy: And as is the hevenly / soche are they that are hevenly. And as we have borne the ymage off the erthy / so shall we beare the ymage of the hevenly.

This saye I brethren / that flesshe and bloud cānot inheret the kyngdom of god. Nether corrupcion inhereteth vncorrupcion. Beholde I shewe a mistery vnto you: we shall not all slepe: butt we shall all be chaunged / and that in a moment / and in the twinckynge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must putt on incorruptibllite: and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe the sayinge that is written: Deeth is consumed into victory. Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne.

The streyngthe off synne ys the lawe: butt thankes be vnto God / whych hath geven vs

victory/thorowe oure lorde Jesus Christ. Therefore my deare brethren/ be ye stedfast and vnmovable/ alwayes ryche in the worke of the lorde/ for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

The .xvj. Chapter.

Of the gadderynge for the sayncte/ as I have ordeyned in the congregacions off Galacia/ evē so do ye. In some sa both daye lete every one off you put a syde at home/ and laye vppe whatsoever he thynketh mete/ thatt there be no gadderyngs when I come. When I am come/ whosoever ye shall alone by youre letters/ them will I sende to bringe youre liberalite vnto Jerusalem. And yff yt be mete thatt I goo/ they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you paravēture I wyll abyde a whyle: or els wynter/ thatt ye maye bringe me on my waye whither soever I goo.

I will nott se you nowe in my passage: buttt I trust to abyde a whyle with you/ yff god shall suffre me. I wyll tary att Ephesus vntill witsontyde: For a greate dore ād a frutfull is openned vnto me: ād there are many adversaris. Yff Timotheus come/ se thatt he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him: but cōvaye hym forthe ī peace/ that he maye come vnto me. for I loke for hym with the brethren.

To speake of brother Apollo: I greatly desy-
red hym to come vnto you with the brethren/but
his mynde was nott at all to come att his tyme.
He woll come when he shall have a convenient
tyme. Watche ye/stonde fast in the fayth/quyte
you lyke men/and be stronge. Lett all youre bus
synes be done in love.

Brethren(ye knowe the housse of Stephana
howe that they are the fyrst frutf of Achaia/ād
that they have apoynted them selves to minister
vnto the saynctf) I beseche you that ye be obedi-
ent vnto soche/and to ale that helpe and labour.
I am gladde of the cōmynge of Stephana/and
Fortunatus/ād Achaichus: for that which was
lackīge on youre parte they have supplied. Thy
ey have comforted my sprete and youres. Loke
therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquis
a and Priscilla salute you mocheī the lorde/ād
To doeth the congregacion that is in their housse.
All the brethrē grete you. Grete ye one another
with an holy kysse. The salutaciō of me Paul wy-
th myne awne hande: Yf eny man love not the
lorde Jesus Christ/the same be anathema ma-
ranatha. The favoure of the lorde Jesus Christ
be with you all. My love be with you all in Chs
rist Jesu/Amen.

The pistle vnto the Corrinthyans sent
from Philippos/By Stephana/
and Fortunatus/and A-
caichus/and Timo-
theus.

The seconde pistle off Paul the Apostle to the Corinthyans.

The fyrst Chapter.

PAul an Apostle off Jesus Christ by the will off God/ and brother Timotheus.

Vnto the congregaciō of god/ Which is at Corinthū / with all the saynctes which are in all Achaia: Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

Blessed be god the father of oure lorde Jesus Christ the / father of mercy/ ād the god of all cōforte/ which comforteth vs in all oure tribulacion/ insomoche that we are able to comforte them which are troubled / in what soever tribulacion it be/ with the same comforte wher with we oure selves are cōforted of god. For as the afflictions of Christ are plenteous in vs: even so is oure cōsolacion plenteous by Christ.

Wheter we be troubled for your consolacion/ and helth/ which helth sheweth her power in that ye soffre the same afflicciōs which we also suffre: or whether we be comforted for youre consolacion ād helth: yet oure hope is stedfast for you in asmoch as we knowe howe that as ye have youre parte in afflictions/ so shall ye be partta kers of consolacion.

Brethren I wolde not have you ignorannt
of oure trouble / which happened vnto vs in As
sia. For we were greved out of measure passynge
strengthe / so greatly that we despaered even off
lyfe. Also we receaved an answer of deeth in ous
re selves / and that was done be cause we shulde
not put oure trust in oure selves: but in god / wh
ich rayseth the deed to lyfe egayne: Which delis
vered vs from so grett a deeth / ād doth delivre /
on whom we trust / that yet here after he will des
livre vs / by the helpe of youre prayer for vs: Ths
at by the meanes of many occasions / thākf ma:
ye be gevē of many on oure behalfe / For the gra
ce geven vnto vs.

Oure reioysynge is this / the testimony of ous
re conscience / that we with out doublenes / but
with godly purenes: not in flesshly wysdom / but
by the grace of god / have had oure conversaciō
in the worlde / and most of all to you wardf. We
write no nother thyngf vnto you / then that ye
rede and also knowe. Yee ād I trust ye shall fyn
de vs vnto the ende even as ye have founde vs
partly / for we are youre reioysynge / even as ye
are oures in the daye of the lorde Jesus.

And in this confidence was I mynded the oth
her tyme to have come vnto you (that ye mycht
have had a double pleasure) and to have passed
by you into Macedonia / and to have come agas
yne out of Macedonia vnto you / ād to have be:
ne ledde forth to Jewry warde of you.

When I thus wyse was mynded: Did I vse
lightnes? Or thynke I carnally those thyngf
which I thynke? that with me shulde be ye ye /

and naye naye. God is faithfull: For oure preas
chynge vnto you / was not ye and naye. For gods
dis sõne Jesus Christ which was preached am=
onge you by vs (that is to saye by me ād Silvā=
us and Thimotheus) was not ye and naye: but
in hym it was ye: For all the promises of God /
in hym are ye: and are in hym Amē / vnto the las
wde of god thorow vs. Hit is god which stabili=
sheth vs and you in Christ / and hath annoyn=
ted vs / which hath also sealed vs / and hath ge=
ven the erneste of the sprete into oure hertes.

The. ij. Chapter.

I Call god for a recorde vnto my soule / that
for to save you with all / I cam not eny mo=
are vnto Corinthum. Not that we be lordes ov=
er youre fayth: but helpers of youre ioye. For by
faith ye stōde. but I determened this in my silfe
that I wolde nott come agayne to you in hevin=
es. For yf I make you sory: who is it that shulde
make me glad / but the same which is made sory
by me? And I wrote this same pistle vnto you /
lest yf I cam / I shulde take hevines of them / of
whom I ought to reioyce. Certaynly this cōfi=
dence have I in you all / that my ioye is the ioye
of you all. For in grett affliccion and anguisshe
of hert I wrote vnto you with many teares: not
to make you sory / butt that ye myght perceave
the love which I have most specially vnto you.

Yf eny man hath caused sorowe / the same ha=
th not made me sory: but partly / lest I shuld gr=
eve you all. Hit is sufficient vnto the same man
that he was rebuked off many. So that nowe

ontrary wyse ye ought to forgeve hym and cõ=
orte hym: lest that same persone shulde be swa=
owed vpp with over moche hevines. Wherfore
I exhorte you / that love maye have strengthe
ver hym. For this cause verely did I write / th=
t I myght knowe the profe off you / whether ye
hulde he obediente in all thyngs. To whom ye
orgeve eny thynge / I forgeve also. And verely
f I forgave eny thynge / to whom I forgave it
or youre sakes forgave I it / in the roume of Ch=
ist / lest Satan shulde prevent vs. For his tho=
ghtes are not vnknowen vnto vs.

When I was come to Troada for Christ's gos=
els sake (ād a grett dore was openned vnto me
f the lorde) I had no rest in my sprete / be cause
I founde not Titus my brother: but toke my lea=
e of them and went my waye into Macedonia.
Thanks be vnto God which alwayes geveth vs
ye victory in Christ / and openeth the saver off
is knowledge by vs in every place. For we are
nto god the swete saver of Christ / both amõge
hem that are saved / and also amõge them whi=
perisshe: to the one parte are we the saver of d=
eth vnto deeth: vnto the other parte are we the
aver of lyfe vnto lyfe. And who is mete vnto th=
se thyngs? For we are not as many are which
oppe and chaunge with the worde of god: but
s they which speake off purenes / and as they
hich speake of God in the sight off God / so sp=
ake we in Christ.

The .iij. Chapter.

WE begyn to prayse oure selves agayne.

Nede we as some other of pistles of recommens
dacion vnto you? or letters of recommendacion
from you? ye are oure pistle written in oure her
ts/which is vnderstonde and reed of all men/ in
that ye are knowen howe that ye are the pistle o
Christ/ministred by vs and writtē/not with yn
ke: but with the sprete of the livynge god/ not in
tables of stone/but in flesshy tables of the herte.
suche trust have we thorow Christ to god ward.
not that we are sufficient off oure selves to thyn
ke eny thynge as it were of oure selves: but our
ablenes commeth of god/which hathe made vs
able to minister the newe testament/ not off th
letter/ but off the sprete: For the letter killeth
but the sprete geveth lyfe.

Yf the ministracion of deeth thorowe the let
ters figured in stones was glorius/ so that th
children of israel coulde not beholde the face of
Moses for the glory of his countenaunce (whic
glory nevertheles is done awaye) why shall no
the ministracion off the sprete be moche more gl
orius? For if the ministrynge of condempnaci
be glorious: moche more shall the administraci
off rightewesnes excede in glory. For no dou
that which was glorified was not once glorif
ed in respecte off this excedynge glory. Then i
that which is destroyed was glorious/ moch
more shall that which remayneth be glorious.

Seynge then that we have soche trust we v
gret boldnes/ and do not as Moses/ which pu
a vayle over his face that the children of Israe
shulde not se for what purpose that served wh
ich is put awaye. But their mīdes are blynded

For vntill this daye remayneth the same cove-
ryng vntaken awaye in the olde testament wh-
en they rede hyt / which in Christ is put awaye:
But even vnto this daye / when Moses is redde
the vayle hangeth before their hartf. Neverth-
lesse when they tourne to the lorde / the vayle sh-
albe taken awaye. The lorde no dout is a sprete.
And where the sprete off the lorde is / there is li-
bertie. And nowe the lordis glory apereth in vs
all / as in a glasse: and we are chaunged vnto the
same similitude / from glory to glory / even off
the lorde which is a sprete.

The .iiij. Chapter.

Therefore seynge that we have soche an offs-
ice / evē as mercy is come on vs / we fayncte
not: but have cast from vs the clokes of vnhones-
tie / and walke not in craftines / nether corrupte
pe the worde of God: but walke in open trueth /
and repoꝛte oure selves to every mannes consci-
nce in the sight of God.

Iff oure gospell be yet hid / it is hid amonge
hem that are lost / in whom the god of this wor-
de hath blynded the myndes off them which bes
eve nott / lest shulde shyne vnto them the light
off the glorious gospell off Christ / which is the
mage off God / for we preache nott oure sel-
es / but Christ Jesus the lorde / and preache o-
re selves youre servauntes for Jesus sake.
For it is god that cōmaunded the light to shyne

out off darknes/ which hath shyned in oure hers
ts/ for to geve the light of knowledge off the glos
rious god/ in the face of Jesus Christ.

But we have this treasure in erthen vesseles
that the excellent power off it myght apere to be
off Gode/ ande nott off vs. We are trowbel
ed on every syde/ yet are we nott with out shyft.
We are ī povertie: but not vtterly with out som
what. We are persecuted: but are not forsaken.
We are cast doune: nevertheless we perisshe no
And we allwayes beare in oure bodyes the dey
inge of the lorde Jesus/ that the lyfe of Jesu my
ght apere in oure bodyes.

For we which live are always delyvered vn
to deeth for Jesus sake/ that the lyfe also of Jesu
myght apere in oure mortall flesshe. So then de
eth worketh in vs/ and lyfe in you. Seynge ther
that we have the same sprete of fayth/ acordyn
ge as it is written (I beleved and therfore hav
I spoken) we also beleve/ and therfore speake
For we knowe that he which raysed vppe the lo
rde Jesus/ shall rayse vppe vs also by the mea
nes of Jesus/ and shall sett vs with you/ for all
thyngs do I for youre sakes/ that the plenteous
grace by thanks geven of many/ maye redound
to the prayse of God.

Wherfore we are not wery'd/ but though ou
re vttward man perisshe/ yet the inwarde man
is renewed daye by daye. For oure excedyng
tribulacion/ which is momētany and light/ pre
pareth an excedynge/ ād an eternall wayght of
glory vnto vs/ whill we loke not on the thyng
which are sene/ but on the thyngs which are no

ſene. For thyngſ which are ſene are temperall:
and thyngſ whiche are not ſene are eternall.

The. v. Chapter.

WE knowe ſuerly yff oure erthy mancion
wherī we now dwell were deſtroyed/ thꝫ
at we have a bildīge ordeyned of god/ an habiꝫ
acion not made with hōdes/ but eternall ī hevē.
d herefore ſigh we/ deſyringe to be clothed with
oure manſion which is from heven: yff yt hapen
hat we be founde clothed/ and nott naked. For
s longe as we are ī this tabernacle/ we ſigh ād
re greved: for we wold not be vnclothed: butt
olde be clothed apon/ thatt mortalite myght
e ſwalowed vppe of lyfe. He that hath ordeyꝫ
ed vs for this thynge ys god: which very ſame
ath geven vnto vs the erneſt of the ſprete.

We are alwaye of good chere/ and knowe weꝫ
e thatt as longe as we are att home in the body
e are abſent from God. For we walke in faꝫ
th and ſe nott. Neverthelesſe we are off goode
omforte/ and had lever to be abſent from the
ody and to be preſent with God. Wherfore we
ndevre oure ſelves/ whether we be at home or
rom home/ to pleaſe God. For we muſt all be
rought before the iudgement ſeate off Chriſt
at every man maye receave the workes off his
ody accordynge to that he hath done/ whether
be good or badde. Seynge then that we knowe
owe the lorde is to be feared/ we fare fayre wiꝫ
h men. For we are knowen wele ynough vnto
God. I truſt alſo thatt we are knowen in youre
onſciences.

The seconde pistle of Pual.

We prayse not oure selves agayne vnto you/ but geve you an occasion to reioyce off vs/ thatt ye maye have somwhat agaynst them / whych reioyce in the face/ and not in the hert. For yf we be too fervent/ to God are we to fervent: yff we kepe measure/ for youre cause kepe we measure. For the love of Christ constrayneth vs/ be cause we thus iudge/ yf one be deed for all / thatt then are all deed/ ād that he died for all/ be cause that they which live/ shulde not hence forth live vnto them selves: butt vnto hym which died for them and rose agayne.

Wherfore henceforth knowe we no man after the flesshe. In somoche that though we have knowen Christ after the flehsse/ nowe hence forthe knowe we hym so no more. Therfore yff eny mā be in Christ/ he is a newe creature. Olde thyngs are passed awaye/ beholde all thigs are be come newe/ Neverthelesse all thyngs are of god / whych hath reconciled vs vnto hym sylfe by Jesus Christ/ and hath geven vnto vs the office to preache the atonement. For god was ī Christ/ ād made agrement bitwene the worlde and hym sylfe / and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonment.

Nowe then are we messengers in the roume of Christ: even as though God did beseche you thorowe vs: So praye we you ī Christes stede/ that ye be atone with God: for he hath made hī to be synne for vs/ which knewe no synne/ thatt we by his meanes shulde be that righteweesnes which before God is alowed.

The .vj. Chapter.

WE as helpers therfore exhorte you / that ye receave not the grace of god in vayne. For he saith: I have herde the ī a tyme accepted: and in the daye off health / have I suckered the. Beholde nowe is that wele accepted tyme: behode nowe is that daye off helthe. Let vs geve no man accasion of evyll / that in oure office be fo unde no faute: but in all thyngs lett vs behave oure selves as the ministers of God.

In moche pacience / ī affliccions / in necessite / in anguysshe / in strypes / in presonment / in stryfe / in labour / in watche / in fastyng / in purenes / in knowledge / in longe sufferynge / in kyndnes / in the holy goost / in love vnfayned / in the wordes of trueth / in the power off God / by the armure off righteweśnes on the right honde and on the lyfte honde / in honoure and dishonoure / in evyll reporte and god reporte / as desceavers and yet true / as vnknowen / and yet knowen: as deyinge and beholde we yett live: as chastened and not killed: as sorowynge ād yet alwaye merye: as pore and yett make many ryche: as having no thynge and yett possessynge all thynges.

O ye Corrinthyans / oure mougth is open vnto you. oure herte is made large: ye are nott brought in to combraunce by vs / though that ye vere youre selves off a true meanynge. I speake vnto you as vnto chyldren / whych have lyke reward wyth vs: stretche youre selves therfore out. beare nott the yooke wyth the vn

beleuers. For what fellishippe hath righteweſ-
nes with vnrighteweſnes? What company ha-
th light with darcknes? What concorde hath
Christ with beliall? Other what parte hath he
that beleueth with an infidele: howe agreeth the
temple of god with ymages? And ye are the tem-
ple of the lyvynge god/ as sayde god: I will dw-
ell amonge them/ and walke amonge them/ and
wilbe their god: and they shalbe my people. Wh-
erfore come out from amonge them/ and sepa-
rate youre selves from thē (sayth the lorde) and
touche none vnclean thynge: so wyll I receave
you/ and wilbe a father vnto you/ and ye shalbe
vnto me sonnes and doughters/ sayth the lorde
almyghty.

The. vij. Chapter.

SEynge that we have soche promeses derely
beloved/ lett vs clense oure selves from all
fylthynes off the flesshe and spirite/ and growe
vppe to full holynes in the feare of God. Vnder-
stonde vs: we have hurte no man: we have cor-
rupte no man: we have defrauded no mā. I spe-
ake not this to condēpne you: for I have shewed
you before that ye are in oure hertes to deye and
live with you. I am very bolde over you/ and
reioyce greatly in you. I am filled with comfor-
te/ my ioye is exedynge in all oure tribulaciōs.
For when we were come into Macedonia/ oure
flesshe had no rest/ but we were troubled on eve-
ry syde: outwarde was fightynge/ in warde was
feare. Neverthelesse he thatt comfortith the ab-
iecte/ comforted vs at the cōmynge of Titus.

And nott with his commynge only: butt also with the consolacion wher with he was comfor-
ted of you. For he tolde vs youre desyre/ youre
mornynge/ youre fervent mynde to me warde
So that I nowe reioyce the more. Wherfore th-
ough I made you sory with a letter I repēt not:
though I did repent. For I perceave that that
same Epistle made you sory though it were but
for a season. but I nowe reioyce/ not that ye we-
re sory/ but that ye so sorowed/ that ye repented.
For ye sorowed godly: so that in nothynge were
ye hurte by vs. for godly sorowe causeth repent-
aunce vnto health/ not to be repented off: when
worldly sorowe causeth deeth.

Beholde what diligēce this godly sorowe th-
at ye toke hath wrought in you: yee it caused you
to cleare youre selves. Hit caused indignacion/
it caused feare/ ytt caused desyre/ hit caused a
fervent mynde/ itt caused punnysshment. For
in all thyngs ye have shewed youre selves thatt
ye were cleare in that busynes. Wherfore tho-
ugh I have written vnto you/ I did itt nott for
his cause that did hurte/ nether for his cause th-
at was hurte: but that oure good mynde whych
we have towarde you in the sight of god/ myght
appere vnto you.

Therfore we are conforted/ because ye are cō-
forted: yee and excedyngly the moare ioyed we/
for the ioye thatt Titus had: because his sprete
was refresshed of you all. I am therfore not no-
we ashamed/ though I bostede my sylfe to hym
of you. For as all thyngs which I preached vns
to you are true/ even so is oure bostynge/ thatt

I bosted my silfe to Titus with all/ founde true. And nowe is his inwarde affeccion more abousndant towarde you/ when he remembreth the obedience off every one off you: howe with feare and trymblynge ye receaved hym. I reioyce that I maye be bolde over you in all thyngs.

The. viij. Chapter.

I Do you to witt brethrē of the grace of god/ which is geven in the congregaciōs of Macedonia/ howe thatt the aboundaunce off their reioysinge is/ that they are tried with moche tribulacion. And howe that their povertie/ though yt be depe/ yet hath folowed over/ and is become vnto thē ryches in synglenes. For to their powers (I beare them recorde) yee and beyonde their power/ they were willynge off their owne accorde/ and prayed vs with grett instaunce that we wolde receave their benefite/ and suffre them to be part takers with other in ministrynge to the saynctes. And this they did/ not as we loked for: but gave their awne selves fyrst to the lorde/ and after vnto vs by the will off God: so that we coulde nott butt desyre Titus to accomplysshe the same benivolence amonge you also even as he had begonne.

Nowe therfore/ as ye are ryche in all parties in fayth/ in worde/ in knowledge/ in all fervētnes/ and in love/ which ye have to vs: even so see that ye be plenteous in this benivolence. Thys saye I nott as cōmaundynge: but be cause other are so fervent/ therfore prove I youre love/ wh

ether it be perfait or no. Yeknowe the liberalitie of oure lorde Jesus Christ/ which though he were riche/ yet for youre sak̄e be cam povre: that ye thorowe his povertie myght be made ryche.

And I geve counsell hereto: For this is expedient for you/ which began/ nott to do only: butt also to will/ a yeare agoo. Nowe therfore performe the dede/ that as there was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. For if there be fyrst a willynge mynde/ it is accepted accordynge to thatt a man hath/ and not accordynge to that he hath not.

Hit is not my mynde that wother be set at ease/ and ye brought into combraunce: butt thatt there be egalnes. Letyoure aboundaũce socker their lacke att this present tyme off deerth: thatt their aboundaunce maye supplye youre lacke: thatt their maye be equalite/ agreynge to thatt which is written: He that gaddered moche had never the more aboundaunce/ and he that gaddered lytell/ had nevertheless. Thank̄ be vnto god/ which put in the hert of Titus the same good mynde toward you. For he accepted oure request. yee rather he was so wele willynge/ thatt he of his awne accorde cam vnto you.

We have sẽt with hi that brother whose laude is in the gospell thorowe out all the cõgregaciõs: ãd not so only/ but is also chosen of the congregacions to be a felowe with vs i oure iorney/ as cõcerninge this benivolẽce that is ministred by vs vnto the prayse of the lorde/ and to stere vppe youre prompt mynde.

And thys we eschue thatt eny man shulde

rebuke vs in this aboundaunce / thatt is minis
stred by vs / and make provision for honest thy
ngs / nott in the sight of god only / but also ī the
sight of men.

We have sent with them a brother off oures
whō we have ofte tymes proved diligēt ī many
thyngs / butt nowe moche more diligent. The
grete confidence which I have in you hath cau
sed me this to do: partly for Titus sake which is
my felowe / and helper as concernynge you: par
tly be cause off wother which are oure brethren /
and the messengers off the congregacions / and
the glory off Christ. Wherfore shewe vnto them
the proffe off youre love / and off the reioysynge
thatt we have off you / thatt the congregacions
maye se it.

The. ix. Chapter.

Of the ministrynge to the saynctes / it is butt
superfluus for me to write vnto you: for I
knowe youre redynes off mynde / wherof I bost
my silfe vnto them of Macedonia / and saye that
Achaia was prepared a yeare a goo / and youre
fervētnes hath provoked many. Nevertheless
yet have I sent these brethren / lest oure reioysyn
ge over you shulde be in vayne in this behalfe.
and that ye (as I have sayd) prepare youre sel
ves / lest paraventure yf they of Macedonia co
me with me ād fynde you vnprepared / the boost
that I mad in this matter shulde be a shame to
vs: I saye not vnto you.

Wherfore I thought it necessary to exhorte the

brethren/ to come before honde vnto you/ forto prepare youre good blessynge promysed a fore/ that it myght be redy: so that it be a belssynge/ and not a defraudynge. This yet remember/ hos we that he which soweth lytell/ shall reepe lytell: and he that soweth plenteously/ shall reepe plẽs teously. and let every man do accordynge as he hath purposed in his herte/ not groudgyngly/ or of necessite. For god loveth a chearfull gever

God is able to make you ryche in all grace/ that ye in all thyngs havynge sufficient vnto the vttmoste/ maye be ryche vnto all manner good works/ as it written: He hath sparsed abroade and hath geven to the povre/ his rightewesnes remayneth for ever. He that fyndeth the sower sede/ shall minister breed for fode/ ād shall mults tiplie youre sede/ and increace the frutes of yous re rightewesnes that on all parties/ ye maye be made ryche in all synglenes/ which causeth thrs owe vs/ thanks gevynge vnto god.

For the ofice off this ministracion/ not only supplieth the nede off the sayntf: but also is abs oundaunt herein/ that for this laudable minists ynge/ thanks myght be geven to god of many/ whiche prayse god for youre obedience in knos wledgynge the gospell of Christ. and for youre synglenes/ in distributynge to them/ and to all men. and in their prayers to God for you/ longe after you/ for the aboundaunt grace off God geven vnto you. Thankes be vnto God for his neffable gyfte.

The. v. Chapter.

The seconde pistle of Paul.

I Paule my silfe beseche you by the mekenes and softnes of Christ/which when I am pre-sent amonge you/am of no reputacion/but am bolde towarde you beynge absent. I besech you that I nede not tobe bolde when I am present (with that same cõfidẽce/wherwith I am suppo-sed to be bolde) agaĩst some which repute vs as though we walked carnally. Nevertheless tho-ugh we walke cõpased with the flesshe/yet we wa-arre not flesshly. For the weapens of oure warre are not carnall thīgs/but thyngs myghty in god to cast doune stronge holdes/wher with we ov-erthrowe ymagenacions/and every hye thynge that exalteh it silfe agaĩst the knowledge of god/ and bryngе into captivitie all vnderstondynge to the obediẽce of Christ/ād are redy to take ven-geaunce on all disobedience/when youre obedi-ence is fulfilled. Loke ye on thyngs after the vtt-ter apparence.

Yff eny man trust in hym silfe that he is Chri-stis/let the same also considre off hym silfe/that as he is Christis/even so are we Christs. And though I shulde bost my silfe somwhat moare of oure auctorite which the lorde hath gevẽ vs to edifie and nott to destroye you/it shulde not be to my shame. This saye/I lest I shulde seme as though I went a bout to make you a frayde wi-th letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/and his speache whomly. Let hym that is soche thyn-ke on this wyse/that as we are in wordes by let-ters when we are absent/soche are we in dede when we are present.

For we cannot fynde in oure hertes to make oure selves of the nombre of them / or to cõpare oure selves to them / which laude thẽ selves: but whill they measure thẽ selves with them selves / and compare them selves with them selves / they vnderstonde nought. But we woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed vnto vs / a measure that reacheth even vnto you. For we stretche not out oure selves beyonde measure as though we had not reached vnto you. Forzeven vnto you have we come with the gospell off Christ / and we bost not oure selves out off measure in nother mens labours: ye and we hope / When youre fayth is ĩcreased amõge you / to be magnified acordynge to oure measure more largely: And to preache the gospell in those regions which are beyonde you: and nott to reioyce off that which is by anothers mans measure prepared all redy. Let hym that reioyseth / reioyce in the lorde. For he that prayseth hym silfe / is nott alowed: butt he whom the lorde prayseth.

The. xi. Chapter.

WOlde to god / ye coulde suffre me a lytell i my folysshnes: yee / ãd I praye you forbeare me. For I ã gelous over you with godly gelousy. For I coupled you to one mã / to make you a chaste virgẽ to Christ: but I feare lest as the serpẽt begyled Eve / thorowe his sutteltie / even so youre wittes shulde be corrupte from the singlenes that is in Christ. For iff he that commeth to

you preache another Jesus then hym whom we preached: or if ye receave another spirete then that which ye have receaved: other another gospell then that ye have receaved / ye myght right wele have bene content.

I suppose that I was nott behynde the chefe apostles. Though I be rude in speakynge / yet I am not so in knowledge. Howe be it amonge you we are knowen to the vtmost what we are in all thyngs. Did I therin synne be cause I submitted my silfe / that ye myght be exalted: and because I preached the gospell to you fre: I robbed wother congregacions / and toke wages of them / to do you service with all. And when I was present with you and had nede / I was greveous to no man. For that which was lakynge vnto me / the brethren which cam from Macedonia supplied: and in all thyngs I kept my silfe that I shulde not be greveous to you: and so will I kepe my silfe.

As the trueth off Christ be in me / this reioysynge shall nott be taken from me in the regions of Achaia. Wherfore: be cause I love you not: God knoweth. Nevertheless what I doo / that will I do to cut awaye occasion from them which desyre occasion / that they myght be founde lyke vnto vs in that wher in they reioyce: for these falce apostles are disceatefull workers / and fassion them selves lyke vnto the apostles of Christ. And no marvayle / for satan hym silfe is chaunged into the fassion of an angell of light. Therfore it is no grett thynge / though his ministers fassion them selves as though they were the mis

nisters of righteweſnes: whoſe ende ſhalbe accz ordynge to their dedes.

I ſaye agayne leſt eny man thynke that I am foliſhe: or els even nowe take me as a fole / that I maye boſt my ſilfe a lytell. That I ſpeake / I ſpeake it not after the wayes of the lorde: but as it were folyſſhy / whill we are nowe come to boſtz ynge. Seynge that many reioyce after the fleſhe I will reioyce alſo. For ye ſuffre foles gladly be cauſe that ye youre ſelves are wyſe. For ye ſuffre even if a man brynge you into bondage: yf a mā devoure: yf a man take: yf a man exalt hym ſilfe: yf a man ſmyte you on the face: I ſpeake as conz cernynge rebuke / as though we had bene weaz ke.

Wherin ſoever eny man dare be bolde (I ſpez ake foliſſhly) I dare be bolde alſo. They are Ebz brues / ſo am I: They are Iſraelitſ / even ſo am I: They are the ſede off Abraham / even ſo am I. They are the miniſters off Chriſt (I ſpeake as a fole) I am moare: In labours moare abozundant: In ſtrypes above meaſure: In priſon more plenteouſly: In deeth ofte. Of the Jewes fyve tymes receaved I every tyme xl. ſtrypes / oz ne excepte. Thryſe was I beten with roddes. I was once ſtoned. I ſuffered thryſe ſhipwracke. Ayght and daye have I bene in the depe off the ſee. In iozneyinge often: In parrels of waters In parrels of robbers. In ieoperdies off myne awne nacion: In ieoperdies amonge the hethē. I have bene in parrels in cities / in parrels in wildernes / in parrels in the ſee / in parrels amōz ge falce brethren / in laboure and travayle / in

watchynge often/in honger/in thirst/in fastyn=
gs often/in colde and in nakednes.

Besyde the thyngs which ontwardly happen
vnto me/ I am combred dayly and care for all
congregacions. Who is sicke: and I am not sic=
cke? Who is hurte in the fayth: and my hert burs=
neth not? If I must nedes reioyce/ I will reio=
yce of myne infirmities.

The .xij. Chapter.

God the father of oure lorde Jesus Christ/
which is blessed for evermore/ knoweth th=
at I lye nott. In the citie of Damasch̄/ the gov=
erner of the people/ vnder kynge Aretas/ layde
watche ī the citie of the Damascēs/ &d wolde ha=
ve caught me/ &d at a wyndowe was I let dou=
ne in a basket thorowe the wall/ &d so scaped his
hands.

It is not expediēt for me no dout to re= (h̄ods.
ioyce/ Neverthelesse I will come to visions and
revelacions of the lorde. I knowe a mā in Christ
above xiiij yeares agone (whether he were in the
body I cannot tell/ or whether he were oute off
the body I cānot tell/ god knoweth) which was
taken vppe into the thyrd heven. And I knowe
the same man (whether in the body/ or out of the
body/ I cānot tell/ god knoweth) howe that he
was take vppe into paradise/ &d herde wordes
not to be spoken/ which no mā can vtter. Of this
mā will I reioyce/ of my silfe will I not reioyce/
except it be of myne ī firmities: &d though I wol=
de reioyce I shulde not be a fole: for I will saye
the trueth. Neverthelesse I spare/ lest eny mā sha=
ulde thīke off me above that he seith me to be/ or
heareth of me.

And lest I shulde be exalted out of measure thr
owe the aboūdance of revelaciōs / there was
geven vnto me of god vnquyetnes of the flesshe /
the messenger of Satan to buffet me: be cause I
shulde not be exalted out of measure. For this th
ynge besought I the lorde thryse / that it myght
departe frō me: and he sayde vnto me: my grace
is sufficient for the. For my strengthe is made pe
rfait throu weaknes. Very gladly therfore will I
reioyce of my weaknes that the strengthe of Chs
rist maye dwell in me. Therfore have I delectas
ciō in infirmities / in rebukes / in nede / in perses
cuciōs / in anguysshe / for Christis sake. For whs
en I am weake / then am I stronge.

I am made a fole in bostynge my silfe. Ye has
ve cōpelled me / I ought to have bene cōmended
of you. For in nothīge was I īferior vnto te ches
fe apostels. Though I be nothynge / yet the toks
ens of an apostle were wrought amōge you with
all pacience: with signes / and wōders / and mys
ghty dedes. For what is it wherin ye were īferis
ors vnto wother cōgregaciōs? except it be therī
that I was not greveous vnto you. For geve
me this wronge done vnto you. Beholde nowe
the thyrde tyme I am redy to come vnto you / ne
ther will I be grevous vnto you. For I seke not
youres but you. Also the children ought nott to
laye vppe for the fathers and mothers: but the
fathers and mothers for the children.

I will very gladly bestowe / and wilbe besto
wed for youre soules: though the moare I love
you / the lesse I ā loved agayne. But be it that I
greved you not: nevtheless I was crasty ād toke

you with gile. Did I pill you by eny of them wh
hich I sent vnto you? I desyred Titus/and wis
th hī I sent a brother: Did Titus defraude you
of eny thynge? walked we not in one spyrete? wa
lked we not in lyke steppes? Agayne/thynke ye
that we excuse oure selves? we speake in Christ
in the sight of God.

But we do all thyngs dearly beloved for youre
edifyinge. For I feare lest it come to passe/ that
when I come/ I shall not fynde you soche as I
wolde: and I shalbe foūde vnto you soche as ye wo
olde not. I feare lest there be founde amōge you
lawynge/envyinge/wrath/stryfe/ backbytyn
gs/whisperyngs/swellyngs/and debate. I fea
re lest when I come agayne/God bryng me lo
we amonge you/and I be constrayned to bewa
yle many of them which have synned all redy/ād
have nott repented of the vnclennes/and forni
cacion/ and wantannes which they have com
mitted.

The .xiij. Chapter.

NOwe come I the thyrd tyme vnto you: In
the mouth of two or thre witnesses shall e
very worde stōde. I tolde you before/ād tell you
before/ as I sayde when I was presēt with you
the seconde tyme/ so wryte I nowe beynge absē
to them which in tyme past have synned/ and to
all wother: Yf I come agayne/ I will not spar
seynge that ye seke experiēce of Christ which spe
aketh in me/which amōge you is not weake/bu
is myghty in you. And verely though it cam of
weaknes that he was crucified/yet liveth he th

owe the power of god: and we no dout are wes ake in hym: but we shall live with hī/ by the mys ght that god gave vs to you warde.

Prove youre selves whether ye are ī the fayth or not. examen youre owne selves. knowe ye nott youre awne selves/ howe that Jesus Christ is in you: excepte ye be castawayes. I trust that ye shs all knowe that we are not castawayes. I desyre before god that ye do none evyll/ not that we shs ulde seme cōmendable: but that ye shulde do/ ths at which is honest: and let vs be counted as leas wde presons. We can do no thynge agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we wisshe fore/ even that ye were perfect. Therfore write I these thyngs beynge absent/ lest when I am pres sēt I shulde vse sharpnes accordynge to the pos wer which the lorde hath geven me/ to edifie/ ād not to destroye.

Furthermore brethrē fare ye wele/ be perfect/ be of good comforte/ be of one mynde/ live ī peas ce/ ād the god of love and peace/ shalbe wit you. Grete one another in an holy kysse. All the sayns cts salute you. The faveour of oure lorde Jesus Christ/ and the love of god/ ād the fellishippe of the holy goost/ be with you all Amen.

The seconde pistle to the Corrinthyans.

Sent from Phillippos a citie in Macedonia by Titus and Lucas.

The epistle off Paul vnto the Gallathyans.

The fyrst Chapter.

PAul an Apostle/ nott off men/nether by man/ but by Jesus Christ/and by god the father which raysed him from deeth/ and all the brethren whych are with me.

Vnto the congregacion off Galacia.

Grace be with you ād peace frō god the father/ād frō oure lorde Jesus Christ/which gave hī sylfe for oure synnes/to deliver vs from this presente evill worlde/thorowe the will of God oure father/to whom be prayse for ever Amen.

I marvayle that ye are so sone tourned from hym that called you in the grace of Christ/ vnto another gospell/ which is nothynge els/ but that there be some which trouble you/ and intende to pervert the gospell off Christ. Neverthelesse though we oure selves/or an angell from hevē preache eny other gospell vnto you thē that which we have preached vnto you/holde hym as accursed. As I sayde before/ so saye I nowe a gayne/yf ene mā preache eny other thīge vnto you then that ye have receaved/holde hym acursed. Seke I nowe the favcour off men/ or off God?

Other go I about to please men? If I stodyed to please men / I were not the servaunt of Christ.

I certifie you brethrē / that the gospell which was preached of me / was not after the manner of men / nether receaved I it of mā / nether was I taught it: but receaved it by the revelacion of Jesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes / howe that beyonde measure I persecuted the congregaciō off god / and spoyled it: and prevayled in the iewes laye / above many of my companiōs / which were of myne awne nacion / and moche more fevētly mayntayned the tradicions of the elders.

But when it pleased god / which seperated me from my mothers wombe / and called me by his grace / for to declare his sonne by me / that I shulde preache hym amonge the hethen: Immediatly I cōmened not of the matter with flesshe ād bloud / nether returned to Jerusalem to thē which were Apostles before me: but wēt my wayes into Arabia / and cam agayne vnto Damascō. Thē after thre yeare I returned to Jerusālē vnto Peter and abode with hym. xv dayes / no nother off the Apostles sawe I / save James the lordes brother. The thyngs which I write / beholde / god knoweth I lye not.

After that I went into the costes of Siria ād Cicill: ād was vnknowen as touchynge my person vnto the congregaciōs of Jewry / which were in Christ. But they herde only / that he which persecuted vs in tyme past / nowe preacheth the fayth / which before he destroyed. And they glosifyed god in me.

The epistle of Paul.

The seconde Chapter.

THē xiiij. yeares after that/ I went agayne to Jerusalem with Barnabas / and toke with me Titus also. Yee / ād I went by revelacion/and cōmened with them of the gospell/which I preache amōge the gentyls: but apart with them which are counted chefe/lest it shulde have bene thought that I shulde rūne / or had rūne īvayne. Also Titus which was with me/ though he were a greke/yet was not compelled to be circumcised/and that be cause of incōmers beynge false brethren/which cam in amonge wother to spye out oure libertie whych we have in Christ Jesus/that they might brynge vs into bondage. To whom we gave no roume/no not for the space of an houre/as concernynge to be brought into subiecciō: and thatt be cause that the trueth of the gospell myght continue with you.

Of thē which seme to be grett (what they were in tyme passed it maketh no matter to me: god loketh on no mans persone) nevertheless they which seme grett / added nothynge to me: Butt contrary wyse / when they sawe that the gospell over the vncircumcision was cōmitted vnto me/ as the gospell over the circumcision was vnto Peter (For he that was myghty in Peter in the Apostleshippe over the circumcision / the same was myghty in me amonge the gentyls) and as sone as James/ Cephas/ and Jhon / which semed to be pillares / perceaved the grace thatt was geven vnto me/ they gave to me and Barnabas their hondes/ and agreed with vs thatt

we shulde preache amonge the hethen / and they amonge the Jewes: warnynge only that we shulde remember the povre / which thynge also I was diligent to do.

When Peter was come to Antioche / I withstode hī in the face / for he was worthy to be blamed. For yerre that certayne cam from James / he ate with the gentyls: butt when they were come / he withdrue and seperated hym silfe / fearynge them which were off the circumcision / and the wother Jewes dissembled lyke wyse / In so moche that Barnabas was brought into their simulacion also. Butt when I sawe / thatt they went nott the ryght waye after the trueth off the gospell / I sayde vnto Peter before all men / yff thou beynge a Jewe / livest after the manner off the gentyls / and nott as do the Jewes: why causest thou the gētyls to folowe the Jewes? we which are Jewes by nature and not synners off the gentyls / knowe thatt a man is nott iustified by the dedes off the lawe: but by the fayth of Jesus Christ: and we have beleved on Jesus Christ / that we myght be iustified by the fayth of Christ ād not by the dedes of the lawe: be cause that noo flesshe shalbe iustified by the dedes of the lawe.

Yf thē whill we seke to be made rightewes by Christ / we oure selves are foūde synners / is not thē Christ the minister of sinne: god forbid. For yf I bilde agayne that which I destroyed / then make I my silfe a treaspaser. But I thorowe the lawe am deed to the lawe / that I myght live vnto God. I am crucified with Christ. I live veresly / yet nowe not I / but Christ liveth in me. The

lyfe which I nowe live ī the flesshe/ I live by the fayth of the sonne off god/ which loved me/ and gave hym silfe for me. I despyse not the grace of god: For if righteweesnes come of the lawe/ then is Crist deed in vayne.

The.iij. Chapter.

O Folisshe Galathyās: who hath bewiched you/ that ye shulde not beleve the trueth? to whom Jesus Christ was described before the eyes/ ād amōge you crucified? This ōly wolde I learne of you. receaved ye the sprete by the dedes of the lawe? or els by preachīge of the faith? Are ye so vnwyse/ that after ye have begon ī the sprete/ ye wolde nowe ende in the flesshe? So many thyngs ye have suffred in vayne. If it be so that ye have suffered in vayne. Which ministered to you the sprete/ ād worketh miracles amōge you doth he itt thorowe the dedes off the lawe? or by preachīge of the faith? Evē as Abrahām beleved god/ ād it was ascribed to hī for righteweesnes. Vnderstonde therfore/ thatt they which are off fayth/ are the children of Abraham.

The scripture sawe afore hōde/ that god wolde iustifie the hethen thorow fayth/ and shewed before hōde glad tydyngs vnto Abrahām: In the shall all nacions be blessed. So then they which be off fayth/ are blessed with faythfull Abrahām. For as many as are vnd the dedes of the lawe/ are vnder malediccion. For it is written: cursed is every mā that cōtinueth not in all thyngs which are writtē ī the boke of the lawe to fulfill thē. That no man is iustified by the lawe in the sight

of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thīgs contayned in the lawe/shall live in them. Christ hath delivered vs from the curse of the lawe/ād was made a cursed for vs (for it is writtē: Cursed is every one that hangeth on tree) that the blessynge of Abrahā might come ō the gentyls throwe Jesus Christ/that we might receave the promes of the sprete thorowe fayth.

Brethrē I will speake after the māner of mē: Though it be but a mans testament/yet no man despyseth it/or addeth eny thynge therto whē it is once alowed. To Abrahā and his seede were the promyses made. He saith not/ī thy seedes as in many: But ī thy sede/as in won/which is Christ. This I saye that the lawe which began afterwarde/beyonde iiij C. and xxx. yeares/doth not disanull the testament/that was confermed of gōd vnto Christ ward/to make the promes of none effect. For yf the inheritaunce come off the lawe/hit cōmeth not of promes: but god gave it vnto Abraham by promes.

Wherfore then serveth the lawe? The lawe was added be cause of transgressiō (till the seede cā vnto which seede the promes was made) and it was ordeyned by āgels ī the hōde of a mediator. A mediator is nott a mediator of one. Butt god is one. Is the lawe thē agaynst the promes off god? God forbid. Yff there had bene a lawe gevē which coulde have gevē lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture cōcluded all thīgs vnder sinne/that the promes by the faith of Jesus Christ shulde

be geve vnto thē that beleve. Before that fayth cā/ we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made righteewes by fayth. But after that faith is come/ nowe are we no lenger vnder a scolemaster. For ye are all the sonnes of god/ by the faith which is in Christ Jesus. For all ye thatt are baptised/ have put Christ ō you. Nowe is there no Jewe/ nether greke: there is nether bonde/ nether fre: there is nether mā/ nether womā: for all are one thynge in Christ Jesu. yf ye be Christ̄/ then are ye Abrahams seede/ and heyres by promes.

The. iiij. Chapter.

And I saye that the heyre as longe as he ys a chylde differth not from a servaunt/ thoughe he be lorde of all/ but is vnder tuters ād governers/ vntill the tyme apoynted of the father. Even so we/ as longe as we were children/ wer ī bōdage vnder the ordinaciōs of the worlde: but when the tyme was full come/ god sent his sōne borne of a woman/ ād made bonde vnto the lawe/ to redeme them which were vnder the lawe: that we thorowe eleccion shulde receave the īheritaūce that belongeth vnto the naturall sōnes. Be cause ye are sonnes/ God hath sent the spirite of his sonne ī to oure hertes/ which cryeth abba father. Wherfore nowe arte thou not a servaunt/ but a sonne. yff thou be the sonne/ thou arte also the heyre of god thorowe Christ.

Notwithstondynge/when ye knewe not god/
ye did service vnto them/which by nature were
not goddes: butt nowe seynge ye knowe god (ye
rather are knowen of God) howe is it that ye tos
urne agayne vnto the weake and bedgarly ceris
mones/where vnto agayne ye desyre a fresshe to
be in bondage? ye observe the dayes/and mons
thes/and tymes/and yeares. I feare off you/
lest I have bestowed on you laboure in vayne.

Brethern I besech you/be ye as I am: for I
am as ye are. Ye have not hurte me. Ye knowe
wele howe that thorowe infirmitte of the flesshe/
I preached the gospell vnto you at the fyrst: and
my temptacio which I suffered by reason of the
flesshe/ye despysed not/nether abhorred: but res
ceaved me as an angell of God: ye as Christ Jes
us. Howe happy were ye then? for I beare you
recorde that yf it hat bene possible/ye wolde has
ve digged out youre awne eyes/and have geven
them to me. Am I so greatly become youre ens
mye/be cause I tell you the trueth?

They are gelous over you amysse. Ye they in
tende to exclude you that ye shulde be fervent to
themwarde. It is good alwayes to be fervent/
so it be in a good thynge/and not only when I am
present with you.

My littel children (of whom I travayle in bis
th agayne vntill Christ be fassioned in you) I
wolde I were with you nowe/and coulde chaū
ge my voyce/for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe: ha
ve ye not herde of the lawe? For it is writtē that
Abraham had two sonnes/the one by a bonde

mayde/the wother by a fre woman. Yee and h
which was of the bonde woman/ was borne a
fter the flesshe: but he which was of the fre wom
an/was borne by promes. Which thyngf beto
ken mistery. For these wemen are two testamen
tf/the one from the mounte Sina/which gendr
eth vnto bondage/which is Agar(For mount
Sina is called Agar in Arabia/ and bordreth
apon the citie which is nowe Jerusalem)and i
in bondage with her Children.

But Jerusalem/which is above/is fre: whic
is the mother of vs all. For it is written: reioyc
thou baren/that beareſt no childrē: breake fo
the and crye/thou that traveleſt not. For the de
solate hath many moo children/ then she whic
hath an husband. Brethren we are after the m
ner off Isaac children of promes: But as the
he that was borne carnally/persecuted hym th
at was borne spritually. Even so is it nowe.
Nevertheleſſe what sayth the scripture: Caſte
waye the bonde woman and her sonne. For th
sonne of the bonde woman shall not be heyre w
th the sonne off the fre woman. So then brethr
we are not children of the bonde woman: but o
the fre woman.

The. v. Chapter.

STond fast therfore in the libertie wherwit
Christ hath made vs fre/ and wrappe no
youre selves agayne in the yoke of bondage. B
holde I Paul saye vnto you/ that yf ye be circ
cised/Christ shall proffit you nothynge at all.
testifie agayne to every man which is circūcise

that he is bounde to kepe the whole lawe. Ye are regone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. We lokefor ād hope to be iustified by the sprete which cōmeth of fayth. For ī Jesu Christ/ nether is circūcision eny thynge worth/ nether yet vncircūcision / but fayth which by love is myghty in operacio. Ye did runne wele. Who was a lett vnto you/ that ye shulde not obey the trueth? Even that counsell that is not of hym that called you. A lytell leven doth levē the whole lompe of dowe.

I have trust towarde you in god/ that ye will be none other wyse mynded. He that troubleth you shall beare his iudgement/ what soever he be. Brethren yf I yet preache circūcisiō: why do I thē yet suffre persecucio? For then had the offence which the crosse geveth ceased. I wolde to god they were sōdred frō you which trouble you. Brethren ye were called in to libertie/ only lett not youre libertie be an occasion vnto the flesshe but in love serve one another. For all the lawe is fulfilled in one worde/ which is this: Thou shalt love thyne neghbour as thy silfe. Yf ye bite and devoure one another: take hede lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill not the lustes of the flesshe. For the flesshe lusteth cōtrary to the sprete/ and the sprete cōtrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde off the sprete/ then are ye not vnder the lawe. The dedes of the flesshe are manyfest/ which iche are these/ advoutrie/ fornicacion/ vnclens

nes/wantannes/ydolatrie/witchecraft/hatr
ed/lawynge/Zele/wrath/stryfe/sedicion/par
tetakyngꝭ/envyinge/murther/dronkennes
glottony/and sochelyke: offthe which I tell yo
before/as I have tolde you in tyme past/tha
they which commit sochetyngꝭ shall not be the i
heritours of the kyngdō of God:but the frute of
the sprete is/love/ioye/peace/longe sufferyng
gentlenes/goodnes/faythfulnes/meknes/tem
perancy: Agaynst suche is there no lawe. The
that are Christis/have crucified the flesshe wit
the appetites and lustes. Yf we live in the spret
let vs walke in the sprete. Lett vs nott be vayn
glorious/provokynge one another/ād envyin
ge one another.

The.vj.Chapter.

BRethren yff eny man be faullen by chaunc
into eny faute:ye which are spretuall/help
to amende hym/in the sprete of meknes: consyd
erynge thy silfe/lest thou also be tempted. Bea
re ye one anothers burthen: and so fulfill ye th
lawe of Christ. Yff a man seme to hym silfe tha
he is somwhat when in dede he is nothynge/the
same deceaveth hym silfe in his ymaginacion.
Let every man prove his awne worke/and ther
shall he have reioysynge in his awne silfe/and
not in another. For every man shall beare hi
awne burthen.

Let hym that is taught in the worde/minister
vnto hym that teacheth hym in all good thyngꝭ.
Be not deceaved/god is not mocked. For wha
soever a mā soweth/that shall he reepe. He tha

oweth in the flesshe/ shall of the flesshe reepe cor
upcion: but he that soweth in the sprete shall/
f the sprete reepe lyfe everlastynge. Let vs do
ood/ and let vs not faynte. For when the tyme
s come we shall repe with out werynes. Whill
ve have therfore tyme lett vs do good vnto all
nen/ and specially/ vnto them which are off the
ousholde of fayth.

Boholde howe large a letter I have written
nto you with myne awne honde. As many as
esyre with vttwarde aperaunce to please carns
lly/ they constrayne you to be circumcised/ only
e cause they wolde nott suffre persecucion with
he crosse off Christ. For they them selves which
re circumcised kepe not the lawe: but desyre to
ave you circumcised that they myght reioyce in
oure flesshe. God forbid that I shulde reioyce
ut in the crosse of oure lorde Jesu Christ/ wher
y the worlde is crucified as touchynge me/ and
I as concernynge the worlde. For in Christ Jes
u nether circumcisiō avayleth eny thynge at all
or vncircumcisiō: but a newe creature. And as
many as walke acordynge to this rule/ peace be
n them/ and mercy/ and apon Israhel that pes
tayneth to god. From hēce forth/ let no man put
ne to busynes. For I beare in my bodye the mar
ks of the lorde Jesu. Brethren the grace off ous
re lorde Jesu Christe be with youre sprete/
Amen.

Vnto the Galathyans written
from Rome.

The epistle of paul to

the Ephesians.

The fyrst Chaper.

PAul an apostle off Jesu
Christ/ by the will off God.
To the saynctf at Ephesus/
and to thē whiche beleve on Je
sus Christ.
Grace be with you and peac
from god oure father/ and from the lorde Jesus
Christ.
Blessed be God the father of oure lorde Jes
us Christ/ which hath blessed vs with all manei
of spirituall blessingf in hevenly thynges by Ch
rist/ acordynge as he had chosen vs in hym thr
we love/ before the foūdaciō of the worlde wa
layde/ that we shulde be sayntf/ ād with out bl
me in his sight. And ordeyned vs before vnto h
silfe that we shulde be chosen to heyres throw
Jesus Christ/ accordynge to the pleasure of hi
will/ to the prayse of his glorious grace/ wher
with he hath made vs accepted in the beloved
By whom we have redempcion throw hi
blud/ that is to save the forgevenes off synnes
accordynge to the riches of his grace/ which gr
ace he shed on vs oboundantly in all wisdom
and prudēcy. And hath openned vnto vs the m
stery of his will acordynge to his pleasure/ an
purposed the same in hym silfe to have it decla
red when the tyme were full come/ that all thyn

ſ/ bot the thyngſ which are in heven / and alſo
he thyngſ which are in erthe / ſhulde be gadders
d togedder / evē in Christ: that is to ſaye in hym
in whom we are made heyres / and were therto
predeſtinate accordynge to the purpoſe off hym
which worketh all thīgſ after the purpoſe off his
wne will / that we ſhulde be vnto the prayſe off
is glory / which before hoped in Christ.

In whom alſo ye (after that ye herde the wor-
e off trueth / I mean the goſpell off youre heal-
) / wherin ye beleved) were ſealed with that ho-
e ſprete off promes / which is the erneſt off oure
heritaunce / to redeme the poſſeſſion purchaſ-
d vnto the laude of his glory.

Wherfore even I (after that I herde off the
yth which ye have in the lorde Jeſu / and love
nto all the ſayncteſ) ceaſe not to geve thākes for
ou / makynge mencion off you in my prayers /
at the God off oure lorde Jeſus Christ / and
he father off glory / myght geve vnto you the ſp
ete of wiſdom / and open to you the knowledge
f hym ſilfe / and lighten the eyes of youre myn-
es / that ye myght knowe what thynge that ho-
e is / where vnto he hath called you / and howe
lorious the riches of his inheritaunce is apon
he ſayncteſ / and what is the excedynge greatnes
ff his power to vs warde / which beleve accor-
ynge to the workynge off that his mighty po-
er / which he wrought in Christ / when he ra-
ſed hym from deeth / and ſett hym on his rig-
t honde in hevenly thynges / above all rule /
ower / and myght / and dominacion / and
bove all names that are named / nott in this

worlde only / but also ī the worlde to come. And
hath put all thyngs vnder his fete / and hath ma
de hī above all thyngs / the heed of the cōgrega
cion / which is his body / and fulnes of hym / th
at filleth all in all thyngs.

The. ij. Chapter.

AND hath quickened you also that were de
edd in treaspasse and synne / in the which i
tyme passed ye walked / acordynge to the cours
of this worlde / and after the governer / that ru
eleth in the ayer / the sprete that worketh in th
children off vnbelefe / amonge the which we a
so had oure conversacion in tyme past / in the l
stes of oure flesshe / and fullfilled the will off th
flesshe / ād of the mynde: and were naturally th
children of wrath / even as wele as wother.

But God which is rich in mercy thorow th
greate love wherwith he loved vs / evē when w
were deed by synne / hath quickened vs with Ch
rist (For by grace are ye saved) and with hy
hath raysed vs vppe / and with hym hath ma
vs sitte in heevenly thynges / thorowe Jesu
Christ / For to shewe in tymes to come the exce
yngе ryches of his grace / in kyndnes to vs wa
de / thorowe Christ Jesus. For by grace are
made safe thorowe fayth / and that not off you
selves: For it is the gyfte of God / and comme
not of workes / lest eny man shulde bost hym s
fe. For we are his worckmanshippe / created
Christ Jesu vnto good workes / vnto the wh
god ordeyned vs before / that we shulde wal
in them.

Wherfore remẽber that ye beynge in tyme pas
ted gentyls in the flesshe/ and were called vncir
cumcision off them which are called circũcision
in the flesshe/ which circumcision is made by hõ
des: Remẽber I saye/ that ye were att that tyme
with outen Christ/ and were reputed aliantes
from the cõmen welth of Israhel/ and were fres
nde from the testamentꝭ of promes/ ãd had nos
hope/ and were with out god in this worlde. but
nowe in Christ Jesu/ ye whych a whyle ago
were farre off/ are made neye by the bloude off
Christ.

For he is oure peace/ whych hath made off
both wone/ ãd hath broken doune the wall ĩ the
myddes/ that was a stoppe bitwene vs/ and ha
th also put awaye thorowe his flesshe/ the cause
of hatred (thatt is to saye/ the lawe of cõmauns
demẽtꝭ contayned in the lawe writtẽ) for to mas
ke of twayne wone newe mã in hym silfe/ so ma
kynge peace: and to reconcile bothe vnto god in
one body throwe his crosse/ ãd slewe hattred th
erby: and cam and preached peace to you which
were a farre of/ and to them that were neye. For
thorowe hym we bothe have an open waye in/ in
one sprete vnto the father.

Nowe therfore ye are no moare strangers ãd
foreners: but citesyns with the saynctes/ and of
the housholde of god: and are bilt apõ the foun
dacion of the apostles ãd prophetes/ Jesus Chꝛ
ist beynge the heed corner stone/ ĩ whom every
bildynge coupled togedder/ groweth vnto ã ho
lytẽple in the lorde/ ĩ whõ ye also are bilt togedꝺ
er/ and made an habitacion for god ĩ the sprete.

The epistle of Paul.

The .iij. Chapter.

FOr this cause I Paul the servaũt of Jesus
I am in bondes / For youre sakes which are
gentyls. Yf ye have herde of the ministracion of
the grace of god which is gevẽ me to you warde:
For by revelacion shewed he this mistery vnto
me / as I wrote above in feawe wordes / wher
by / whẽ ye rede ye maye knowe myne vnderstõd
yng i the ministery of Christ / which mistery in
tymes passed was nott opened vnto the sonnes
of mẽ as it is nowe declared vnto his holy apost
les and prophets by the spriete: that the gentyls
shulde be inheritours also / ãd of the same body
and partakers off his promis that is in Christ
be the meanes of the gospell / wherof I am mad
a minister / by the gyfte of the grace of god geve
vnto me / after the workynge of his power.

Vnto me the lest of all sayntes is this grace ge
ven / thatt I shulde preache amonge the gentyl
the vnsearchable ryches off Christ / and to gev
light to all men / that they myght knowe what i
the felyshippe of the mistery / which from the b
gynnynge off the worlde hath benehid in Go
which made all thynges thorowe Jesus Chris
to the intent / that nowe vnto the ruelars ãd p
wers in heven myght be knowen by the congr
gaciõ the manyfolde wisdom of god / accordy
ge to the eternall purpose / which he purposed
Christ Jesu oure lorde / by whom we are bol
to drawe neye in that trust / whiche we have
fayth on hym. Wherfore I desire / that ye fay

not because of myne adversities which I suffre for you: which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ/ which is father ver all thatt ys called father In heven and in rth/ that he wolde graunt you acordynge to the ryches of his glory/ thatt ye maye be strenghted with myght by his sprete in the inner man/ that Christ maye dwell in youre hertes by fayth/ that e beynge roted and grounded in lowe/ myght e able to comprehende wyth all sayntes/ what s thatt bredth and length/ deepth and heyth: nd to knowe what is the love off Christ/ wh: h love passeth knowledge: that ye might be fuls lled with all manner off fulnes which cõmeth ff God.

Vnto hym that ys able to do excedynge abos ndantly/ above all that we axe or thynke/ acs rdynge to the power thatt worketh in vs/ be rayse in the congregacion by Jesus Christ/ the rowe out all generacions from tyme to tyme A: en.

The. iiij. Chapter.

I Therfore which am ī bondes for the lordes sake exhorte you/ thatt ye walke worthy off e vocation wher with ye are called/ ī all hums enes of mynde/ and meknes/ and longe suffers ge/ forbearīge one another thorowe love/ ād at ye be dyligent to kepe the vnitie of the sprete the bonde of peace/ beynge one body/ and one rete/ even as ye are called in one hope of youre

callynge. Let therbe but one lorde/ one fayth/ one baptim: one god and father of all/ which is above all/ thorowe all/ and in vs all.

Vnto every one of vs is geven grace acordinge to the measure of the gyft of Christ. wherfore he sayth: He is gone vppe an hye/ and hath ledde captivitie captive/ and hath geven gyftes vnto men. That he ascended: what meaneth it/ butt that he also descended fyrst into the lowest partes of the erth? He that descended/ is evē the same also that ascended vppe/ even above all hevens/ to fulfill all thyngs.

And the very same/ made some Apostles/ some prophets/ some Evangelistes/ some Shepperdes/ some Teachers: that the saīcts might have all thyngs necessary to worke ād minister with all/ to the edifyinge of the body of Christ/ tyll we everychone (in the vnitie of fayth/ and knowledge of the sonne of god) growe vppe vnto a parfayte man/ after the measure of age which is in the fulnes off Christ: That we hence forth be no moare chyldren waverynge and caryed with every wynde of doctryne/ by the wylynes of men and craftynes/ wher by they laye a wayte for vs to deceave vs.

Butt lett vs folowe the trueth in lowe/ and in all thyngs growe in hym which is the heed/ that ys to saye Christ/ in whom all the body ys coupled and knet togedder/ in every ioynt/ where with one ministreth to another (acordynge to the operacion as every parte hath his measure) and increaseth the body/ vnto the edyfyinge of it silfe in love.

This I saye herfore/ and testifie ī the lorde/ that ye hence forth walke not as wother gentyls walke/ in vanities off their mynde/ blynded in their vnderstondynge/ beynge straungers from the lyfe which is in god/ thorowe the ignorancy that is in them/ be cause off the blyndnes off ths eir hertf: which beynge past repentaunce have geven them selves vnto wantannes/ to worke all manner of vnclēnes evē with gredynes. But ye have not so learned Christ/ Yff so be ye have herde off hym/ and are taught in hym/ even as the trueth is in Jesu: so as concernynge the conversacion in tyme past/ laye from you that olde man/ which is corrupte thorowe the deceavable lustes/ and be ye renued in the sprete off youre myndes/ and put on that newe man/ which after a godly wyse/ is shapen in ryghtewesnes/ and true holynes. Wherfore putt awaye lyinge/ and speake every mā trueth vnto his neghbour/ for as moche as we are members one off another. Be angry/ but synne nott: lett nott the sonne goo doune apon youre wrathe/ geve no place vnto the backbyter/ let hym that stole steale no moare/ but let hym rather laboure with his hondes some good thīge/ that he maye have to geve vnto hym that nedeth.

Let no filthy cōmunicacion procede out of youre mouthes: butt thatt whych is good to edefye with all/ when nedeys: that it maye have favour with the heares. And greve not the holy sprete off God/ by whome ye are sealed vnto the daye of redempcion. Let all bitternes/ fearsnes and wrath/ rorynge and cursyd speakynge/ be

put awaye from you/ with all maliciousnes. be ye courteouse one to another/ be mercifull forgevynge one another/ even as God for Christ's sake forgave you.

The. v. Chapter.

BE ye counterfeters of god as dere children/ and walke in love even as Christ loved vs/ and gave hym silfe for vs/ an offerynge ād a sacrifyce of a swete saver to god. So that fornicicion/ ād all vnclēnes/ or coveteousnes / be not once/ named amonge you/ as it be cōmeth sayncte: nether filthynes/ nether folishe talkyng/ nether gestige/ which are not comly: but rather gevynge of thāke. For this ye knowe/ that no whoremonger/ other vnclene person/ or coveteous persō (which is the worshipper off ymages) hath eny īheritaūce in the kyngdom of Christ/ ād of god.

Lett no man deceave you with vayne wordes. For thorowe soche thynges cōmeth the wrath off god apon the chyldren of vnbelefe. Be not therfore companious with them. Ye were once derkenes/ but are nowe light in the lorde.

Walke as Children of light. For the frute off the sprete is/ in all goodnes/ rightewesnes/ and trueth. Accept thatt which is pleasynge to the lorde: and have no fellishippe with the vnfrutefull workes of derckenes: butt rather rebuke thē. For it is shame even to name those thynges which are done of them in secrete: but all thīges/ whē they are rebuked of the light/ are manifest. For whatsoever is manifest/ that same is light. Wh

rfore he sayth: awake thou that slepest/ ād stōd
ppe from deeth/ād Christ shall geve the light.
Take hede therfore that ye walke circumspe-
tly: not as foles: but as wyse/ redemynge the ty-
me: for the dayes are evyll: wherfore/ be ye nott
onwyse/ but vnderstōd what the will of the lor-
de is/ and be not dronke with wyne/ wherī is ex-
cesse: but be fulfilled with the sprete/ speakynge
onto youre selves in psalmes/ and ymmes/ and
spretuall songes/ syngynge and playinge to the
lorde in youre hertes/ gevynge thankes all ways
for all thyngs ī the name of oure lorde Jesu Chri-
ist to god the father: submittynge youre selves
one to another in the feare of god.

Wemē submit youre selves vnto youre awne
husbandes/ as vnto the lorde: For the husbāde
is the wyves heed/ even as Christ is the heed off
the congregacion/ and the same is the saveoure
off the body. Therfore as the congregacion is in
subiecciō to Christ/ lykwyse let the wyves be in
subiecciō to their husbandes in all thīgs. Hus-
bandes love youre wyves/ even as Christ loved
the congregacion/ and gave hī silfe for it/ to sanc-
tifie it/ and clensed it in the fountayne of water
thorowe the worde/ to make it vnto hym silfe/ a
glorious congregacion with oute spot/ or wryn-
kle/ or eny soch thynge: but that it shulde be ho-
ly and with out blame.

So ought men to love their wyves/ as their
awne bodies. He that loveth his wyfe/ loveth
hym sylfe. For no man ever yet/ hated his awne
flesshe: Butt noryssheth/ and cherisith itt: even
as the lorde doth the congregacion: for wear

membersofhys body/off his flesshe/and of his bones. For this cause shall a man leave father and mother/and shall continue with hys wyfe/ and two shalbe made one flesshe. This is a grett secrete/but I speake bitwene Christ and the cõgregacion. Neverthelesse do ye so that every one off you love hys wyfe truely even as hym sylfe: And lett the wyfe se that she feare her husbande.

The .vj. Chapter.

O Chyldren obey youre fathers and mothers in the lorde: for so is it right .Honoure father and mother/that is the fyrst cõmaundemẽt that hath eny promes/that thou mayst be i good estate/and live longe on the erthe. Fathers/ move not youre chyldren to wrath: butt bryngethẽ vppe with the norter ād informaciõ off the lorde. Servaũtes be obediẽt vnto youre carnall masters/with feare and trymblynge/in synglesnes of youre hertes/as vnto Christ: not with service in the eye sight as men pleasars: butt as the servauntes of Christ/doynge the wyll off god frõ the herte with good will/even as though ye served the lorde/and not men. And remember that what soever good thynge eny man doeth/thatt shall he receave agayne off the lorde/whether he be bonde or fre. and ye masters/do evẽ the same thynges vnto them/puttynge awaye threatenynges: and remember thatt even youre master also is in heven/nether is there eny repecte off persone with hym.

Finally/ my brethren be stronge in the lorde/ and in the power of his myght. Put on the armour of god/ that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst ruele/ agaynst power/ and agaynst worldy ruelars of the darcknes of this worlde/ agaynst spretuall wickednes in hevenly thyngs.

For this cause take vnto you the armoure off god/ that ye maye be able to resist in the evyll daye/ and to stonde perfect in all thyngs.

Stonde therfore and youre loynes gyrd about with veritie/ havynge on the brest plate of rightewesnes/ and shood with shewes prepared by the gospell of peace. Above all take to you the shelde off fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off heelth/ and the swearde of the sprete/ which is the worde of god/ and praye all wayes with all manner prayer and supplicacion: and thynke in the sprete: and watch thervnto with all instance and supplicacion for all saynctes/ and for me/ that vttraunce maye be geven vnto me/ that I maye open my mought boldly/ to vtter the secretes of the gospell/ wherof I am a messenger in bondes/ that there in I maye speake frely/ as it becommeth me to speake.

But that ye maye also knowe what condicion I am in/ and what I do/ Tichicus my deare brother and faythfull minister in the lorde/ shall shewe you off all thynges/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/ and that he myght comfort youre hertes.

The epistle of Paul.

Peace be with the brethren/ and love with fayth from god the father/ and from the lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ in puernes/ Amen.

Sent from Rome vnto the Ephesyans by Tichicus.

The pistle of paul to the Phillippyans.

The fyrst Chapter.

PAul and Timotheus the servauntes of Jesu Christ. To all the sayntes in Christ Jesu which are at Philippos/ with the bisshaps/ and deacons.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christe.

I thanke my god with all remembraunce off you/ all wayes in my prayers for you all/ and pray with gladnes/ be cause of the fellowship which ye have in the gospell from the fyrst daye vnto nowe/ and am suerly certified off this/ that he which began a god worke in you shall perform it vntill the daye off Jesus Christ/ as it becometh me so to iudge off you all/ be cause I have you in my herte/ and have you also every one companions off grace with me/ even in my bondes as I defende/ and stablisshe the gospell.

God beareth me recorde howe greatly I longe after you all from the very herte rote ī Jesus Christ. And this I praye/ that youre love maye increare more and more in knowledge/ ād in all fealynge/ that ye myght accepte thīges mostercellent/ that ye myght be pure and soche as shulde hurte nomannes conscience/ vntill the daye of Christ/ filled with the frutes of righteweesnes/ which frutes come by Jesus Christ vnto the glory and laude of God.

I wolde ye vnderstode brethern that my buysynes is happened vnto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement hall: ād in all wother places/ in so moche that many off the brethrē in the lorde are boldned thorowe my bondes/ and dare more largely speake the worde with out feare. Some there are whiche preache Christ of envie and stryfe/ and some off good will. The one parte preacheth Christ off stryfe/ and not purely/ supposynge to adde more adversitie to my bondes. The wother parte of love/ because they se that I am sett to defend the gospell.

What thynge is this? Notwithstondynge by all maner wayse/ whether it be by occasion or of trueth/ yet Christ is preached: and therfore I ioye. Yee and will ioye. For I knowe that this shalbe for my health/ thorowe youre prayer/ ād ministrige of the sprete of Jesu Christ/ as I herely loke fore ād hope/ that i nothīge I shalbe ashamed: but that with all confidence/ as allwayes in tymes past/ even soo nowe Christ shalbe

magnified in my body/whether it be thorowe lyfe/or els deeth. For Christ is to me lyfe/ and deeth is to me avauntage.

Yf it chaunce me to live in the flesshe/that is to me frutfull forto worke/ and what to chose I wote not. I am cõstrayned of two thyngs: I desyre to be lowsed/and to be with Christ/which thynge is best of all: Nevertheless to abyde ī the flesshe is moare nedfull for you. And this am I sure of/that I shall abyde/and with you all continue/for the furtheraunce and ioye of youre fayth/that ye maye moare aboundantly retoyce in Jesus Christ throwe me/by my cõmynge to you agayne.

Only let youre conversacion be/as it be commeth the gospell of Christ: that whether I come and se you/or els be absent/I maye yet heare of you/that ye continue in one sprete/and in one sole labouryng as we do to mayntayne the fayth of the gospell/and in nothynge fearynge your adversaries: which is to them a token of perdicion/and to you a signe of health/and that of god. For vnto you it is geven/that not only ye shuld beleve on Christ: but also suffre for his sake/and have evē the same fyght which ye sawe me have and nowe heare of me.

The. ij. Chapter.

If there be amonge you eny cõsolacion in Christ/yf there be eny comfortable love/yf there be eny fellishippe of the sprete/yff there be eny compassion or mercy/fulfill my ioye/ that ye be of one accorde/ one waye/havynge one love/beynge of one

acorde/and of one mynde/that nothynge bedo
ne thorowe stryfe or vayne glory/but in mekne
of mynde. Let every person thynke every other
man better then hym silfe/so that ye considre ev
ry man/not what is in hym silfe: But what is
in wother men.

Let the same mynde be in you the which was
n Christ Jesu: Which beynge in the shape off
god/and thought it not robbery to be equall wi
h god. Neverthelesse he made hym silfe of no re
putacion/and toke on hym the shape of a serva
nte/and becam lyke vnto men/and was foun
e in his aparell as a man. He humbled hym sil
e and becam obedient vnto the deeth/even the
eeth of the crosse. Wherfore God hath exalted
ym/and geven hym a name above all names:
hat in the name off Jesus shulde every knee bo
e/both of thyngs in heven/and thyngs in erth
nd thyngs vnder erth/and that all tonges shu
de confesse that Jesus Christ is the lorde vnto
he prayse of god the father.

Wherfore my dearly beloved/as ye have al
ays obeyed/not when I was present only/but
owe moche more in myn absence/even so perfo
ne youre owne health with feare and trembly
ge. For it is god which worketh ī you/both the
till and also the dede/even of good will.

Do all thynge with out murmurynge and dis
utynge/that ye maye be faule lesse/and pure/
nd the sonnes of God/with out rebuke/in the
iddes of a croked/and a perverse nacion/am
ge which se that ye shyne as lightes in the wor
e/holdīge fast the worde of lyfe/vnto my reio

ysynge in the daye of Christ/ that I have not rũ
ne in vayne/ nether have labored in vayne. Yee
and though I be offered vppe on youre sacrifice
and youre servinge of god in the fayth: I reioyce
and reioyce with you all. For the same cause al
so/ reioyce ye/ and reoyce ye with me.

I trust in the lorde Jesus for to sende Timot
heus shortly/ vnto you/ that I also maye be off
good cõforte/ when I knowe what case ye stonde
in. For I have no man that is so lyke mynded to
me/ which with so pure affeccion careth for you
re matters. For all wother seke their awne/ and
not that which is Jesus Christ. Ye knowe the
proffe of hym/ howe that as a sonne with the fa
ther/ so with me bestowed he his labour apõ the
gospell. Hym trust I to sende as sone as I kno
we howe it will go with me. I trust in the lorde
that I also my silfe shall come shortly.

I supposed it necessary to sende brother Epa
phroditus vnto you/ my companion in labourẽ
and feowelsodier/ youre Apostle/ and my mini
ster at my nedes. For he longed after you/ and
was full off hevines/ be cause that ye had herde
save that he shulde be sicke/ and no doute he was
sicke/ and that neye vnto deeth/ but god had mer
cy on hym: not on hym only/ but one me also/ les
I shulde have had sorowe opon sorowe.

I sent hym therfore the diligentliar/ that whe
ye shulde se hym/ ye myght retoyce agayne/ and
I myght be the lesse sorowfull. Receave hym th
erfore in the lorde with all gladnes/ and make
moche off soche: be cause that for the worke of
Christ he went so farre/ that he was nye vnto

deeth/ and regarded not his lyfe/ to fulfill that
ſervice which was lakynge on youre parte tow-
arde me.

The.iij.Chapter.

MOrover brethrē myne/ reioyce in the lorde/ It greveth me not to write the very ſa-
me thyngſ vnto you. For to you it is ſure thyng
ge. Beware of dogges/ beware of evyll workers
Beware of diſſencion: For we are circumciſion
which worſhippe god ī the ſprete/ and reioyce in
Christ Jeſu/ and have no confidence in the fleſ-
he: though I have wheroff I myght reioyce ī the
fleſhe. Yf eny wother man thynketh that he ha-
th wheroff he myght truſt in the fleeſhe: moche
more are I: circumciſed the eyght daye/ off the
ynred off Iſrahell/ off the trybe of Beniamyn
an Ebrue borne of the Ebrues: as concernynge
the lawe/ a phariſaye/ and as concernynge fer-
ventnes I perſecuted the congregacion/ and as
touchynge the righteweſnes which is in the lawe
I was ſoche a won as no man coulde complay-
ne on.

But the thyngſ that were wynnynge vnto me I
counted loſſe for Chriſtes ſake. Ye I thīke all th
ngſ but loſſe for that excellēt knowledgſ ſake of
Chriſt Jeſu my lorde: For whō I have counted
all thynge loſſe/ and do iudge them but donge/
that I myght wynne Chriſt/ and myght be fo-
unde in hym/ nott havynge myne awne righte-
weſnes which is off the lawe: But that which
pryngeth off the ffayth which is in Chriſt. I
mean the righteweſnes which commeth of God

throwe fayth in knowynge hym / and the vertue of his resurreccion / and the fellowshippe of his passions / that I myght be comformable vnto his deeth / yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy receaved it / other were all redy parfect: but I folowe / yf that I maye comprehende that / wherin I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but one thynge I save: I forget that which is behynde me / and stretche my silfe vnto that which is before me and preace vnto the marke apoynted / to obtayne the rewarde of the hye callynge of God in Christ Jesu. Let vs therfore as many as be perfect be thus wyse mided: and yf ye be wother wyse mided / I praye God open even this vnto you. Nevertheles in that where vnto we are come / let vs procede by one rule / that we maye be off one acorde.

Brethren counterfayte me / and loke on them which walke even so / as ye have vs for an ensample. For many walke (off whom I have tolde you often / and nowe tell you wepynge) that they are the enemyes off the crosse off Christ / whose ende is dampnacion / whose God is their belye and glory to their shame / which are worldely mynded. But oure conversacion is in heve / frō whēce we loke for the save our Jesus Christ / which shall chaunge into another fassion oure vile bodies / that they maye be fassioned lyke vnto his glorious body / acordynge to the workynge wherby he is able to subdue all thīgs vnto hym silfe.

The. iiij. Chapter.

Herfore brethrē dearly beloved and longed for/ my ioye and croune/ so continue belo-ved in the lorde. I praye Evodias/ and beseche Sintiches that they be of one accorde in the lor-de. Yee and I beseche the faythfull yocke felowe/ helpe the wemen which labored with me in the gospell/ ād with Clement also/ and with wother my labour felowes/ whose names are ī the boke offlyfe. Reioyce in the lorde alwaye/ ād agayne I saye reioyce. Lette youre softenes be knowen onto all mē. The lorde is even at honde. Be nott carfull: butt in all thyngs shewe youre peticion onto god ī prayer ād suplecacion with gevynge offthanks. and the peace off god which passeth all vnderstondynge kepe youre herts/ ād mynds in Christ Jesu.

Furthermore brethren/ whatsoever thyngs are true/ whatsoever thynds are honest/ what-soever thyngs are iust/ whatsoever thyngs are pure/ whatsoever thyngs pertayne to love/ what-soever thyngs are off honest reporte/ yff there be eny verteous thynge/ yf there be eny laudable thynge/ those same have ye ī youre mynde/ wh-ich ye have both learned and receaved/ herde ād sene in me: those thyngs do/ ād the god of pe-ce shalbe with you. I reioyced in the lorde gre-tly/ that nowe at the last ye are revived/ ād are vexed myndfull of me agayne in that wherin ye were also myndfull/ but ye lacked aportunitie. I speake not be cause of necessitie/ For I have lea-rned in whatsoever estate I am/ therewith to be

content. I can both cast doune my silfe/ I cã also excede. Every where/ ãd i all thyngs I am instructed/ both to be full/ and to be hongry: to have plenty/ and to suffre nede. I can do all thyngs thorow the helpe off Christ/ which strengtheth me. Nott wistõdynge ye have wele done/ that ye bare parte with me in my tribulacion.

Ye of Phillippos knowe that i the begynnynge of the gospell/ whẽ I departed frõ Macedonia/ no congregacion bare parte with me as cõcernynge gevynge and receavynge but ye only. For when I was i Tessalonica/ ye sent once/ ãd afterwarde agayne/ vnto my nedes: nott that I desyre gyftes: butt I desyre aboundant frute on youre parte. I receaved all/ and have plentie. I was even filled after that I had receaved of Epaphroditus/ that which cam from you/ an odour that smelleth swete/ a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorowe his glorious ryches in Jesu Christ.

Vnto God and oure father be prayse for ever more Amen. Salute all the sanctes in Christ Jesu. The brethren which are with me grete you. All the sanctes salute you. ãd most of all they which are of the Emperours housholde. The grace off oure lorde Jesu Christ be with you all Amen.

Sent from Rome by Epaphroditus.

The pistle off paul vnto the Collossyans.

The fyrst Chapter.

PAul an Apostle off Jesu Christ by the will of god / ād brother Timotheus.

To the sayntes which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace frō god oure father / and frō the lorde Jesus Christ.

We geve thākes to god the father of oure lorde Jesus Christ alwayes for you in oure prayers / sence we herde of youre fayth which ye have ī Christ Jesu: ād of the love which ye beare to all sayntes for the hopes sake which is layde vppe ī store for you in heven / of which hope ye have herde before in the true worde off the gospell / which is come vnto you / evē as it is ī to all the worlde / ād is frutefull as it is amōge you / frō the fyrst daye ī the which ye herde of it / ād had experiēce of the grace of god ī the trueth / as ye learned of Epaphras oure deare felowe servaunt / which is for you a faythfull minister ī Christ / which also declared vnto vs youre love / which ye have in the sprete. For this cause we also / sence the daye we herde it have not ceasyd prayinge for you / ād desyre that ye myght be fulfilled with the knowles

dge of his will/ in all wisdom and spretuall vn-
derstōdynge/ that ye myght walke worthy of the
lorde in all thyngs that please/ beynge frutfull
in all good works and encreasynge in the knowledge
of God strengthed with all myght/ throwe hys
glorious power/ vnto all pacience/ and longe suf-
fferynge/ with ioyfulnes/ gevynge thanks vnto
the father which hath made vs mete to be part
takers of the enheritaunce of saynctes in light.

which hath delivered vs frō the power of der-
knes/ and hath translated vs in to the kyngdom
of his dere sonne/ in whom we have redempcio
thorowe his bloud/ that is to saye forgevenes o
sinnes/ which is the ymage of the invisible god/
fyrst begotten before all creatures: for by hī we
re all thyngs created/ thyngs that are in heven
and thyngs that are in erth: thyngs visible/ an
thyngs invisible: whether they be maieste or lor
dshippe/ other rule or power. All thigs are cre
atyd by hym/ and in hym/ and he is before all th
yngs/ and in hym all thyngs have there beyng
And he is the heed of the body/ that is to wit c
the congregacion/ he is the begynnynge and fyr
begotten of the deed/ that in all thyngs he migh
have the preeminence. For it pleased the fath
that in hym shulde all fulnes dwell/ and by hy
to reconcile all thynge vnto hym silfe/ and to
at peace by hī throw the bloud of his crosse bo
thyngs in heven and thyngs in erth.

And you(which were ī tymes past straūge
and enymes/ be cause youre myndes were set
evle workes)hath he nowe recōcilied ī the bo
of his flesshe thorowe deeth/ to make you holy

oche as no man coulde complayne on/and with
out faut in his awne sight/yf ye continue groun-
ded and stablysshed in the fayth/and be not mo-
ued awaye from the hope of the gospell/wherof
ye have herde/howe that it is preached amonge
all creatures/which are vnder hevē/wher of I
Paul am made a minister.

Nowe ioye I in my passions which I suffre
for you/and fulfill that which is behynde off the
affliccions off Christ in my flesshe for his boddies
sake/which is the congregacion/wher of am I
made a minister acordynge to the ordinaunce of
god/which ordinaunce was geven me vnto you
ward/to fulfill the worde of god/that mistery
hid sence the worlde began/and sence the begyn-
ynge of generacions: But nowe is opened to his
synctf/to whō god wolde make knowē the glo-
rious riches of his mistery amonge the gentyls/
which riches is Christ in you/the hope of glory/
whom we preach warnynge all men/and teach-
inge all men in all wisdom/to make all mē per-
fit in Christ Jesu: Wherin I also labour and
stryve/even as farforth as hys workynge work-
eth in me myghtely.

The seconde Chapter.

For I wolde ye knewe what fyghtinge I have for
youre sakf and for them of Ladicia/and for
as many as have not sene my parsō in the flesshe/
that their hertes myght be comforted and knet
to gedder in love/and in all ryches of full vnder-
stondynge/for to knowe the mistery off God the

father and of Christ in whom are hid all the trea
asures of wisdō ād knowledge. This I saye lest
eny mā shulde begylde you with entysynge wor
des. For though I be absent ī the flesshe/yet am
I present with you in the sprete ioyīge ād behol
ding the order that ye kepe/ād youre stedfast fa
yth in Christ. As ye have therfore receaved Ch
rist Jesu the lorde/even so walke roted and byl
in hym/ād stedfaste ī the fayth/as ye have lear
ned: and therin be plenteous in gevynge thank
Beware lest eny mā come ād spoyle you thoro
we philosophy and disceatfull vanitie/thorow
the tradicios of mē/ād ordinacios after the wo
rlde/and not after Christ. For in hī dwelleth al
the fulnes of the godheed boddyly/ād ye are ful
in hī/which is the heed of all rule and power/i
whom also ye are circumcised with circumcisio
made with out hondes/by putrynge of the sinful
boddy of the flesshe/thorowe the circūcisiō tha
is in Christ/ In that ye are buryed with hī tho
rowe baptim/in whom ye are also rysen agayn
thorowe fayth/that is wroght by the operacio
of god which raysed hym from deeth.
And hath with hym quyckened you also whic
were deed in synne and in the vncircumcision o
youre flesshe/and hath forgeven vs oure trespa
ses/and hath put out the obligaciō that was a
gaynst vs/made in the lawe written/and tha
hath he takē out of the waye/and hath fastene
it ō his crosse/and hath spoyled rule and powe
and hath made a shewe of thē openly/and hat
triumphed over them in his awne persone.
Let no man therfore trouble youre conscience

aboute meate ād drynke: or for a pece of an holy-
daye/ as the holydaye of the newe mone or of the
saboth daye/ which are nothige but shaddowes
of thyngs to come: but the body is in Christ. Lett
noo mā make you shute at a wronge marke/ whi-
ch after his awne ymaginacion walketh in the
humblenes of angels/ thīgs which he never sas
we: causlesse puft vppe with his flesshly myn-
de/ and holdeth not the heed/ wher of all the bo-
dy by toyntes and couples receaveth norisshmēt/
and is knet togedder/ and encreaseth with the in
creasynge that cōmeth of god.

Wherfore if ye be deed with Christ frō doctri-
ne of the worlde: Why as though ye yet lived in
the worlde/ are ye ledde with tradicios of thē tha-
t saye: Touche not/ Tast not/ Handle not: whi-
ch all perysshe with the vsynge of them/ and are
after the cōmaundmentes/ and doctryns of men:
which thīgs have the similitude of wisdō i chosē
holynes/ and humblenes/ and in thatt they spa-
re not the body/ and do the flesshe no worshyppe
vnto his nede.

The .iij. Chapter.

If ye be then rysen agayne with Christ seke
those thyngs which are above/ where Christ
sitteth on the right hōde of god. Set youre affec-
cion on thyngs that are above/ ād not on thyn-
gs which are on the erth. For ye are deed/ ād yo-
ure lyfe is hid with Christ in god. When Christ
which is oure lyfe shall shewe hym silfe/ thē sha-
ll ye also apere with hym in glory.

Mortifie therfore youre members which are on the erth/ fornicacion/ vnclennes/ vnnaturall lust/ evyll concupiscence/ ād coveteousnes whs ich is worshippynge offydols: for which thyngs sakē the wrath of god falleth on the chyldren off vnbeleve. In which thyngs ye walked ōce/ whē ye lived in them.

But nowe put ye also awaye from you all ths yngs/ wrath/ fearsnes/ maliciousnes/ cursed spe akynge/ filthy speakynge out of youre mouthes. Lye not one to another/ seynge that ye have put off the olde man with his workes/ and have putt ō the nue/ which is renued in knowledge of god/ after the ymage of hym that made hym/ where is nether greke ner iewe/ circumcision nor vncir cumcision/ Barbarous or Sithiā/ bonde or free Butt Christe is all in all thynges.

Nowe therfore as elect of god/ holy ād belo ved/ put on tender mercie/ kyndnes/ humblenes of mynde/ meknes/ lōge sufferynge/ forbearyn ge one another/ and forgevynge one another (if eny mā have a quarrell to a nother) even as Th ziste forgave you/ even so do ye. Above all these thyngs put on love/ which is the bonde off par fectnes/ ād the peace of god rule in youre hertes to the which peace ye are called in one body: and se thaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorte youre awne selves/ in psalmes/ and hymnes/ and spretuall songs which have favour with thē/ syngynge in youre hertes to the lorde. And all thīgs (whatso ever ye do īworde or dede) do in the name of the

lorde Jesu/ geuīge thākf to god the father by hī.
Wyves submit youre selves vnto youre awne
husbandf/ as it is comly in the lorde. Husbandf
ove youre wyves and be nott bitter vnto them.
Children obey youre fathers ād mothers/ in all
thīgf/ for that is wele pleasynge vnto the lorde.
Fathers rate not youre children/ lest they be of a
desperate mynde. Servauntf be obedient vnto
youre bodyly masters in all thyngf: not with eye
service as men pleasers/ but in synglenes of her-
te fearynge god. And whatsoever ye do/ do it her
tely as though ye did it to the lorde/ ād not vnto
men/ remembrynge that of the lorde ye shall re-
ceave the rewarde of inheritaūce/ for ye serve the
lorde Christ. But he that doth wronge/ shall res
ceave for the wronge that he hath done: for there
is no respect of persons. Ye masters do vnto yo-
ure servauntf that which is iust ād egall/ remēs
brynge that ye have also a master in heven.

The .iiij. Chapter.

Continue in prayer and watch in the same
with thankf gevynge/ praynge also for vs
that god opē vnto vs the dore of vtteraunce/ ths
at we maye speake the mistery of Christ (wherf-
ore I am in bōdf) that I maye vtter it/ as it bes
cōmeth me to speake. Walke wisely to thē that as
re with out/ and redeme the tyme. Let youre spes
eche alwaye have saveoure with it ād be salted/
that ye maye knowe howe to answer every man.
The deare brother Tichicos shall tell you off
all my busynes/ which is a faythfull minister/
and felowe servaunt in the lorde/ whom I have

sent vnto you for the same purpose/that he myg-
ht knowe howe ye do/ and myght comfort youre
hertf/with one Onesimus a faythfull/and a be-
loved brother/which is one of you. They shall
shewe you of all thyngf which are adoynge here.
Aristarchus my preson felowe saluteth you/
And Marcus Barnabassis sisters sone: as tō
uchynge whom/ ye receaved commaundemētf.
Yff he come vnto you receave hym: and Jesus
which is called Justus/which are of the circum-
cision. These only are my workfelowes vnto the
kyngdom of god/which were vnto my cōsolaci-
on. Epaphras the servaunt of Christ/which is
one of you/saluteth you/ and all wayes labore-
th fervently for you in prayers that ye maye stō-
de perfet/and full in all that is the will off God.
I beare hym recorde that he hath a fervēt myn-
de towarde you/and towarde them of Laodicia
and them off Hierapolis. Deare Lucas the phi-
sicion greteth you/and Demas. Salute the bre-
thren which are of Laodicia/ and salute Nym-
phas/and the cōgregacion which is in his hou-
sse. And when the pistle is reed of you/make that
it be reed in the congregacion of the Laodicians
also: and that ye lyke wyse rede the pistle of Lao
dicia. And saye to Archippus: Take hede to thy
ne office that thou hast receaved in the lorde/ th-
at thou fullfill it. The salutacion by the honde of
me Paul. Remember my bondes Grace
be with you/Amen.

Sent from Rome by Tichicus/
and Onesimus.

The fyrst pistle off paul to the Tessalonyans.

The fyrst Chapter.

PAul/Silvanus/ād Ti/motheus.

Vnto the congregacion of the Tessalonians/in God the fath/er/and in the lorde Jesus Chr/ist.

Grace be with you/and peace from god oure fa/ther/and from the lorde Jesus Christ.

We geve god thank/ all waye for you all/ma/kynge mension of you in oure prayers with outt/ceasynge/and call to remembraunce youre wor/ke in the faythe/and labour in love and perseve/raunce in the hope of oure lorde Jesus Christ/in the sight of God oure father: be cause we knowe brethren beloved of god/howe that ye are electe

For oure gospell cam not vnto you in worde on/ly/but also in power/ād also ī the holy gost ād in/moche certaynte/as ye knowe howe that we be/haved oure selves amonge you/for youre sak/.

And ye counterfaited vs/and the lorde: ād re/ceaved the worde in moche affliccion/with ioye of the holy gost: so that ye were an ēsample to all that beleve in Macedonia/and Achaia. For frō you sounded out the worde off the lorde/nott in Macedonia ād in Achaia only: but youre fayth also which ye have vnto god/spred her silfe abr/oade in all quartars/so gratly that it nedeth nōt vs to speake eny thynge at all: for they thē selves

shewe of you what maner of entrynge in we had vnto you / ād howe ye tourned to god from ymages for to serve the livynge and true god / and for to loke for his sonne from heven / whom he rayssed from deeth: I mean Jesus which delivereth vs from wrath to come.

The. ij. Chapter.

FOr ye youre selves brethren knowe of oure entraūce in vnto you / howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at Phillippos (as ye wele knowe) thē were we bolde in oure God to speake vnto you the gospell off God / with moche strivynge. Oure exhortacion was not to bryng you to errour / nor yet to vnclēnes / nether was it with gyle: but as we were alowed of God / that the gospell shulde be cōmytted vnto vs: even so we speake / not as though we entēded to please men / butt God / which trieth oure hertes.

Nether was oure conversacion at eny tyme with flatterynge wordes (as ye wele knowe) nether in cloked coveteousnes / God is recorde: nether sought we prayse of men / nether of you / nor yet of eny wother / when we myght have bene chargeable / as the apostles of Christ: but we were tender amonge you / even as a norsse cherissheth her children / so was oure affeccion towarde you oure goode will was to have dealte vnto you / not the gospell off God only: but also oure owne soules / be cause ye were deare vnto vs.

Yeremember brethren oure laboure and tra

vayle. For we labored daye and nyght/be cause we wolde not be greveous vnto eny off you/and preached you the gospell of God. Ye are witnesses/and so is god/howe holyly and iustly (that nom̄ coulde blame vs) we behaved oure selves am̄ge you that beleve/as ye knowe howe that we exhorted and comforted/and besought eve-ry one off you/as a father his children/that ye wolde walke worthy of the lorde/which hath cal-led you vnto his kyngdom and glory.

For this cause thanke we god with out ceasyng/be cause that whē ye receaved of vs the wor-de/wherwith God was preached/ye receaved it not as the worde of man: but even as it was in dede/the worde of God/which worketh in you that beleve. For ye brethrē did counterfaite the congregacions of god which in iewey are in Chris Jesu: for ye have suffered lyke thyngs of yo-ure kynsmen/as we oure selves have suffered of the Jewes/which as they kylled the lorde Jesus and their one prophets/even so have they perse-cuted vs/and God they please not/and are con-trary to all men: and forbid vs to preache vnto the gentyls/that they myght be saved/to fulfill their synnes: For the wrath off God is come on them/even to the vtmost.

For as moch brethren as we are kept from you for a season/as concernynge the bodyly presence but not ī the herte/we enforsed the more to se you personally with great desire/and therfore we wolde have come vnto you/I Paul once and a-gayne: but Satan withstode vs. For what is oure hope or ioye/or croune off reioysynge? are

not yet it in the presence off oure lorde Jesus Christ at his commynge? yes ye are oure glory and ioye.

The. iij. Chapter.

Wherfore sence we coulde no lenger forbeare/ hit pleased vs to remayne at Athēs alone/ and sent Timotheus oure brother and minister of god/ and oure laboure felowe in the gospell of Christ/ to stablysshe you/ ād to cōforte you ovre youre fayth/ that no man shulde be moved in these afflicciōs. For ye youre selves knowe that we are evē apoynted there vnto. For verely whē I was with you/ I tolde you before that we shulde suffre tribulacion even as it cam to passe/ and as ye knowe. For this cause/ when I coulde no lenger forbeare/ I sent that I myght have knowledge of youre fath/ lest haply the tempter had tempted you/ and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you vnto vs and declared to vs youre fayth/ ād youre love/ and howe that ye have good remembraunce of vs all wayes/ desyrīge to se vs/ as we desyre to se you. Therfore brethrē had I cōsolaciō in you/ in all oure adversite/ and necessite through youre fayth. For nowe are we alive if ye stōde stedfast in the lorde. For what thanke? can we recōpence to god agayne for you/ over all the ioye that we ioye for youre sakes before oure god/ whyle we nyght ād daye praye excedyngly/ that we myght se you presently/ and myght fulfill that which is lackynge in youre fayth.

God hym silfe oure father/ ād oure lorde Jes
us Christ gyde oure iorney vnto you: ād the lor
de increace you/ ād make you flowe over in love
one towarde another/ ād towarde all men/ evē
s we do towarde you/ to stablysshe youre hertꝭ
hat theymyght be with out ought to be compla
ned on/ in holynes before God oure father/ at
he cōmynge of oure lorde Jesu Christ/ with all
is saynctꝭ.

The. iiij. Chapter.

Furthermore we beseche you brethren/ and
exhorte you in the lorde Jesus/ that ye incre
ce more and more/ even as ye have receaved of
s/ howe ye ought to walke and to please God.
Ye remember what commaundmentꝭ we gave
ou ī the name of the lorde Jesu. For this is the
ill of god/ which is youre sanctifiynge/ that ye
ulde abstayne from fornicacion/ that every o
e of you shulde knowe howe to kepe his vessel in
anctifyinge and honoure/ and not in the lust of
oncupiscence/ as do the hethen/ which knowe
ot god/ that no man goo beyonde/ and defrau
e his brother in bargaynynge/ be cause the lor
e is a vēger of all suche thyngꝭ: as we tolde you
efore tyme/ and testifyed vnto you. For god ha
h not called vs vnto vnclennes: but vnto sancti
yinge. He therfore that despiseth/ despiseth not
man/ but God/ which hath sent his holy spyrete
monge you.

But as touchynge brotherly love/ ye nede not
hat I write vnto you. For ye are taught of god
o love on another. Ye and that thynge verely

ye do vnto all brethren/ which are thorowe oute
all Macedonia. We beseche you brethren that
ye encreace/ more and more / and that ye studdy
to be quyet/ and to medle with youre owne busy
nes/ and to worke with youre owne hondes/ as
we commaunded you: that ye maye behave you
re selves honestly towarde thē that are with ou
and that nothynge be lackynge vnto you.

I wolde not brethren have you ignoraunt as
concernynge them which are fallen aslepe/ tha
ye sorowe not as wother do which have no hope
For yf we beleve that Jesus died/ and rose aga
yne: evē so them also which slepe by Jesus / will
god brynge agayne with hym. And this saye we
vnto you in the worde of the lorde/ that we whi
ch live and are remaynynge in the commynge of
the lorde/ shall not come yerre they/ which slepe
For the lorde hym silfe shall descende from hev
with a shute / and the voyce off the archangyll /
and trompe of God. And the deed in Christe sh
all aryse fyrst: then shall we which live and rem
ayne/ be caught vppe with them also in the clou
des to mete the lorde in the ayer. And so shall we
ever be with the lorde. Wherfore comfort youre
selves one another with these wordes.

The .v. Chaper.

Of the tymes and seasons brethren ye have
no nede that I write vnto you: for ye youre
selves knowe parfectly/ that the daye of the lor
de shall come even as a thefe in the nyght. Whē
they shall saye peace and no daunger/ then com
meth on thē soden destruccion/ as the travalyn

ge off a woman with childe/ and they shall nott
scape. But ye brethren are not in darckness/ that
that daye shulde come on you as it were a thefe.
Ye are all the children of light/ and the chyldren
of the daye: we are nott off the nyght/ nether off
darckness.

Therfore let vs not slepe as do wother: but let
vs watch and be sober. For they that slepe/ slepe
in the nyght: ād they that be dronken/ are dron-
ken in the nyght. But lett vs which are of the das
ye be sober/ armed with the brest plate of fayth
and love/ ād with hope of health/ as an helmet.
For god hath not apoynted vs vnto wrach: but
to obtayne health by the meanes off oure lorde
Jesu Christ/ which died for vs: that whither we
wake or slepe/ we shulde live togedder with hī.

Wherfore comforte youre selves togedder/
and edyfie one another/ even as ye do.

We beseche you brethren/ thatt ye knowe thē
which laboure amonge you/ and have the over-
sight of you in the lorde/ ād geve you exhortaci-
on/ that ye have them the more ī love/ For the-
ir workes sake/ ād be at peace with them. We de-
syre you brethren warne them that are vnruly/
comforte the feble mynded/ forbeare the weake
have continuall pacience towarde all men. Se
that none recōpence evyll for evyll vnto eny mā:
but ever folowe that whiche is good/ both amō-
ge youre selves/ and to all men. Reioyce ever.
Praye continually. In all thyngs geve thankes.
For this is the will off God in Christ Jesu tows-
arde you.

Quenche not the sprete/ despise nott prophesy-

tnge. examen all thyngs. Kepe that which is goo
od. abstayne frō all suspicious thynge. The ve-
ry god of peace sanctifie you thorow out. And I
praye God that youre whole sprete / soule / and
body / be kept fautlesse vnto the cōmynge of oure
lorde Jesus Christ. faythfull is he / which called
you: which will also do it. Brethren / praye for
vs. Grete all the brethren with an holy kys-
se. I charge you in the lorde / that this
pistle be redde vnto all the wholy
brethren. The grace off the
lorde Jesus Christ
be with you.
Amen.

The fyrst pistle vnto the Tessalonys ans written from Athens.

The seconde pistle off Paul to the Tessalonyans.

The fyrst Chapter.

PAul / Silvanus / ād Timotheus.

Vnto the congregacion off the Tessalonyans / which are in god oure father / and in the lorde Jesus Christ.

Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for ou brethren / as itt is mete / be cause that youre ayth groweth excedyngly / and every one of you wymmeth in love towarde another betwene oure selves / so thatt we reioyce off you in the ongregacions off god / over youre pacience and ith ī all youre persecucions / and tribalacions hat ye suffre: which is a token of the rightewes udgement of god / that ye are counted worthy of he kyngdō of god / for which ye also suffre. Hit is erely a rightewes thynge with god / to recōpēce tribulacion to them that trouble you: and to you hich are troubled rest with vs / when the lorde Jesus shall shewe hym sylfe from heven / wyth is myghty angels / in flammynge fyre / rendrynge vengeaunce vnto them that knowe not god / nd to them that obeye nott vnto the gospell off

oure lorde Jesus Christ/which shalbe punnysshed with everlastynge damnacion/from the presence of the lorde/and from the glory of his power/whē he shall come to be glorysfied in his sayncts/and to be made marvelous in all thē that beleve: be cause oure testimonye that we had vnto you/was beleved even the same daye that we prechedit. Wherfore we praye all wayes for you that oure god make you worthy of the callynge/and fulfill all delectacion off goodnes/and the worke off fayth/with power: that the name off oure lorde Jesus Christ maye be glorysfied ī you/and ye in hym/thorowe the grace of oure God/and of the lorde Jesus Christ.

The seconde Chapter.

WE beseche you brethren by the cōmynge of oure lorde Jesu Christ/and ī that we shall assemble vnto hym/that ye be nott sodenly moved from youre mynde/ād be not troubled/nether by sprete/nether by wordes/nor yet by letter/which shulde seme to come from vs/as though the daye of Christ were at honde. Let no mā deceave you by eny meanes/for the lorde cōmeth not/excepte there come a departynge fyrst/and that that synfull mā be opened/the sonne of perdicion which is an adversarie/and is exalted above all that is called god/or that is worshipped: so that he shall sitt in temple of god/ād shewe hym silfe as god.

Remember ye not/that when I was yet with you/I tolde you these thynges? and nowe ye knowe what withholbeth: even thatt he myght be

vettered at his tyme. For alredy the mistery off iniquytie worketh. Only he that holdeth / let him nowe holde / vntill hit be taken out of the waye / and then shall that wicked be vttered / whom the lorde shall consume with the sprete off hys mouth / and shall destroye with the aparence of his cōmynge / even hym whose commynge is by the workynge off Satan / wyth all lyinge power / signes / and wonders: and in all deceavablenes off vnrightewesnes / amonge them that perysse: be cause they have nott receaved the love off the trueth / thatt they myght have bene saved. And therfore god shall sende them stronge delusion / that they shulde believe lyes: thatt all they myght be damned which beleved not the trueth / but had pleasure in vnrightewesnes.

We are bounde to geve thankes alwaye to god for you brethren beloved off the lorde / for he cause that God hath from the begynnynge chosen you to health / thorowe sanctifyinge off the sprete / And thorowe belevynge the trueth: wherevnto he called you by oure gospell / to obteyne the glory that commeth of oure lorde Jesu Christ.

Therfore brethren stonde fast and kepe the ordinaciōs / which ye have learned: whether it were by oure preachynge / or by oure pistle: Oure lorde Jesu Christ hym silfe / and god oure father / which hath loved vs / ād hath geven vs everlastynge consolacion / and goode hope thorowe grace / comforte youre hertes / and stablysshe you in all sayinge / and goode doynge.

The seconde pistle of Paul.

The. iiij. Chapter.

Furthermore brethren praye for vs/ that the
worde of god maye have fre passage/ ād be
glorysied/ as it is with you: and thatt we maye
be delivered from vnresonable and evyll men.
For all men have not fayth: but the lorde is fay-
thfull/ which shall stablysshe you/ and kepe you
from evyll. We have confidence throw the lorde
to you warde/ that ye both do/ and will do/ that
which we commaunde you. And the lorde gyde
youre hertes vnto the love off God/ and pacience
of Christ.

We requyre you brethren in the name of oure
lorde Jesu Christ/ that ye withdrawe youre sel-
ves from every brother that walketh īordinat-
ly/ ād not after the institucion which ye receaved
of vs. Ye youre selves knowe howe ye ought to
coūterfayte vs: For we behaved not oure selves
inordinatly amonge you. Nether toke we bree
of eny man for nought: but wrought with labo
ure ād travayle nyght ād daye/ be cause we wo
lde not be grevous to eny off you: nott butt tha
we had auctoritie: butt to make oure selves a
insample vnto you/ to counterfayte vs. For wh
en we were with you/ this we warned you off
that yf there were eny which wolde nott worke
that the same shulde not eate.

We have herde saye no dout that there are so
me which walke amonge you inordinatly/ an
worke not at all/ but are besybodies. Them tha
are soche/ we commaunde and exhorte in the na
me offoure lorde Jesu Christe/ that they work

with quyetnes / and eate their breed. Brethren be not weary in well doynge. Yff eny man obey nott oure sayings / sende vs worde off hym by a letter: and have no companie with hym / that he maye be a shamed: And count hym not as an enemy: but warne hym as a brother.

The very lorde off peace / geve you peace all wayes / by all meanes. The lorde be with you all. The salutacion off me Paul wyth myne awne hõde. This is the token in all pistles. So I write. The grace of oure lorde Jesus be with you all Amen.

Sent from Athens.

The fyrst pistle off Paul vnto Timotheus.

The fyrst Chapter.

PAul an Apostle of Jesus Christ/ by the cõmaundement of god oure saviour/ and of the lorde Jesu Christ/ which ys oure hope.

Vnto Timothe hys naturall sonne in the fayth.

Grace mercy ād peace from god oure father/ and from the lorde Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia / even so do that thou warne some that they teache no nother wyse: nether geve hede to fables and genealogies/ which are endlesse / and brede doutes / more thē godly edyfyinge which is by faith: for the ende of the cõmeundament is love that cõmeth off a pure herte ād of a good conscience / ād of fayth vnfayned: frō the which thynges/ some have erred/ and have turned vnto vayne iangelynge/ because they wolde be doctours in the scripture/ ād yett vnderstonde nott what they speake/ nether wherof they afferme.

We knowe that the lawe is good/ yf a mā vse it lawfully/ vnderstōdīge this/ howe that the lawe is not gevē vnto a righteous man/ butt vnto the vnrighteous ād disobediēt/ to the vngodly ād to

synners/to vnholy ād vncleā/to murtherers of fathers and murthers of mothers/to manquell ers and whormongers:to them that defile them selves with mankynde:to menstealers:to lyars and to periured/and so forth yf thersbe eny wor ther thynge that is contrary to holsome doctryne accordynge to the glorious gospell off the hely god/which gospell is committed vnto me.

And I thanke hym that hath made me strong ge in Christ Jesu oure lorde:for he counted me true/and put me in office/when before I was a blasphemar/and a persecuter/and a tyraunt. Neverthelesse I obtayned mercy be cause I did it ignorauntly/in vnbelefe:but the grace of oure lorde was more aboundaunt/with fayth and lo ve/which is in Christ Jesu.

This is a true saynge/and by all meanes wor thy to be receaved/that Christ Jesus cā into the world to save synners/of whō I am chefe: Not withstondynge vnto me was mercy geven/that Jesus Christ shulde fyrst shewe on me all longe pacięce/vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god/kynge everlastynge/immor tall/invisible/and wyse only/be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus/accordynge to the propheſies which in tyme past were propheſied off the/that thou in them shuldest fyght a good fyght/havy nge fayth and good conscience/which some have put awaye from them/and as concernynge fay th have made shipwracke. of whose mombreis

Himeneus/and Alexander/which I have delivered vnto Satan/ that they myght be taught not to blaspheme.

The.ij. Chapter.

I exhorte therfore that above all thyngs prayers/supplicacions/peticions/and gevynge of thankes/ behad for all men: for kyngs/ and for all thatt are in preeminēce/ thatt we maye live a quyet and a peasable life/ in all godlines and honestie. For that is good and accepted in the sight of god oure savioure/which wolde have all men saved/ and to come vnto the knowledge of the trueth. For there is one god/ and one mediator bitwene god and mā/ which is the mā Christ Jesus/ which gave hym silfe a raunsom for all men/ that it shulde be preached at his tyme/ whereunto I am apoynted a preacher/ and an apostle (I tell te trueth in Christ and lye not) beynge the teacher of the gentyls in fayth and verite.

I woll therfore that the men praye every where/liftynge vppe pure hondes without wrath or arguynge. Lykwyse also the wemen that they araye them selves in manerly aparell with shāfastnes/and honest behaveour/ not with broyded heare/other golde/ or pearles/ or costly araye: butt with suche as becommeth wemen that professe the worshippynge of God thorow good workes. Let the woman learne in silence with all subiection. I suffre not a woman to teache nether to have auctoritie over a man: butt forte be in silence. For Adam was fyrst formed/ an

then Eve. Also Adam was not deceaved / butt the woman was deceaved / and was in transgs ression. Notwithstondynge they shalbe saved thorow bearynge off children / yff they continue in the fayth and in love / and in sanctifyinge.

The. iij. Chapter.

This is a true sayinge: Yff a man covet the office of a bisshope / he desyreth a good worke. Ye and a bisshope must be fautlesse / the husband of one wyfe / sober / of honest behaveoure / honestly aparelled / harberous / apt to reache / not dronkē / no fyghter / not geven to filthy lucre: but gentle / abhorrynge fightynge / abhorrynge coveteousnes / and won that ruleth his owne housse honestly / havynge children vnder obedience / with all honeste. For yf a man cānot rule his owne housse / howe shall he care for the cōgregacion of god. He maye not be a yonge man / lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amonge them which are with outforth / lest he fall into rebuke / and into the snare off the evyll speakar.

Lykwyse must the deacōs be honest / not double tonged / nott geven vnto moche drynkynge / nether vnto filthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them first be proved / and then lett them minister / yf they be founde fautlesse.

Even so must their wyves be honest / not evyll speakars: butt sober / and faythfull in all thy

yngf. Let the deacons be the husbādf of one wyf fe and suche as rule their children wele / ād their owne housholdes. For they that minister well / get them selves good degre / and greate libertie in the fayth / which is in Christ Jesu.

These thyngf write I vnto the / trustynge to come shortly vnto the. And yff I come not / that thou mayst yet have knowledge howe thou ought hest to behave thy silfe in the housse off God / which is the congregacion off the livynge God / the pillar and grounde of trueth. And with out naye gret is that mistery of godlines. God was shewed in the flesshe / was iustified in the sprete / was sene off angels / was preached vnto the gēs tyls / was beleved on in erth and receaved vppe in glory.

The. iiij. Chapter.

The sprete speaketh evydētly that in the latter tymes some shall doparte frō the fayth / and shall geve hede vnto spretes of errure / and dyvlysshe doctryne off them which speake falce thorow ypocrisy / and have their consciēces marked with an hott yeron / forbyddynge to mary / and commaundynge to abstayne from meates / which god hath created to be receaved with gevynge thankf / off them which belove / and have knowen the trueth / for all the creatures of God are good: and nothynge to be refused / yff it be receaved with thankf gevynge: For it is sanctified by the worde of god / and prayer. Yff thou shalt put the brethren in remembraunce of these thyngs / thou shalt be a good minister of Jesu Christ

which hast bene norisshed vppe in the wordes of fayth / and good doctryne / which doctryne thou hast continually followed. But cast awaye vnstostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffiteth lytell: Butt godlines is good vnto all thyngs / as a thynge which hath promyses of the lyfe that is nowe / and off the lyfe to come. This is a sure saynge / ād of all parties worthy to be receaved. For therfore we laboure and suffre rebuke / be cause we beleve in the livynge god / which is the savioure off all men: but specially of those that beleve. Suche thyngs comma-unde and teache. Let no man despyse thy youth: but be vnto them that beleve an īsample / in worde / in conversacion / in love / in sprete / in fayth and in purenes.

Till I come geve attendaunce to redynge / to exhortaciō / and to doctryne. Despyse not the gyfte that is in the / which was geven the thorow propherfy / and with levinge on of the hondes of a seniour. These thynges exercyse / and geve thy silfe vnto them / that all men mayese howe thou proffetest. Take hede vnto thy silfe and vnto learnynge / and continue therin. For if thou shalt so do thou shalt save thy silfe / and them that heare the.

The .v. Chapter.

REbuke not a seniour: but exhorte hym as a father / and the yonger men as brethren / the edler wemen as mothers / the yonger as sisters / with all purenes. Honoure widdowes whs

ich are true wyddowes. Yf eny wyddowe have children or neveus / let them learne fyrst to rules their owne houses godly / and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe / and frendlesse / putteth her trust in god / and continueth in supplicacio and prayer nyght and daye: but she that liveth in pleasure / is deed even yet alive. And suche thyngs commaunde / that they maye be without faut. Yf there be eny that provideth not for his owne / and namly for them of his housholde the same denyeth the fayth / and is worsse then an infydell.

Let no wyddowe be chosen vnder threscore yere olde / and soche a wone as was the wyfe off one man / and well reported off in good workes: yf she have noressed children / yf she have bene liberall to straungers / yf she have wesshed the saynctes fete / yf she have ministred vnto them which were in adversitie / yf she were continually gevē vnto all maner good workes. The yonger widdowes refuse. For when they have begonne to wexe wantō / to the dishonoure of Christ / then will they mary / havynge damnacion / because they have despised their fyrst fayth. And also they learne to goo from housse to housse ydle / ye not ydle only / but also tryflynge and busy bodies / speakynge thyngs which are not comly.

I will therfore that the yonger wemen mary and beare children / and gyde the housse / and geve none occasiō to the adversary to speake evyll. For many of them are all redy turned bake / and are gone after Satan. And yf eny mā or womā

hat beleveth have widdowes/lett them minist
r vnto them/and let not the congregaciō be chs
rged: that hytt maye have sufficient for them
hat are widdowes in dede.

The seniours that rule wele are worthy of dos
ble honoure/most specially they which labous
r ī the worde ād in teachynge. For the scripture
ayth: Thou shalt not musell the mouth of the o
e that treadeth out the corne. And the labourer
s worthy of his rewarde. Agaynst a senioure re
eave none accusaciō: but vnder two or thre wits
esses. Them that synne rebuke openly that wo
per maye feare.

I testifie before god/and the lorde Jesus Chs
st/and the elect angels/that thou observe thes
thyngs with out hasty iudgement/and do no
thige parcially. Laye hondes sodenly on no mā
ther be part taker of wother mēs synnes. Res
e thy silfe pure. Drynke no lenger water/but vs
a lytell wyne/for thy stommaks sake/and thys
e often diseases.

Some mennes synnes are open before honde
nd goo before vnto iudgemēt: some mennes sy
nes folowe after. Lykwyse also good works as
manyfest before honde/and they that are ots
er wyse/cannot be hid.

The. vj. Chapter.

Let as many servaunts as are vnder the yo
ke counte their masters worthy of all hono
r/that the name of god/ād his doctrine be not
yll spoken off. Se that they which have bele
ynge masters despyse them nott be cause they

are brethren: but so moche the rather do service
for as moche as they are belevynge and beloved
and partakers of the benefite.

These thynges teache and exhorte. Yf eny man
teache other wyse / ād is not contēt with the wh
olsome wordes of the lorde Jesu Christ / and w
th the doctrine off godlines / he is puffte vpp and
knoweth nothynge: but wasteth his braynes a
boute questions / and stryfe off wordes / wherof
spryngeth envie / stryfe / realiges / evyll surmysing
superfluus disputynges in scolus of mē with cor
rupte myndes / ād destitute of the trueth / which
thynke that lucre is godlines. From soche seper
ate thy silfe. Godlines is great ryches / yf a man
be contēt with that he hath. For we brought no
thynge into the worlde / and it is a playne case th
at we can cary nothynge out.

When we have fode and rayment / let vs ther
with be content. They that wilbe ryche / fall
into temptacion / and snares / and into many fo
lysshe and noysome lustes / which droune men in
perdicion / and destrucciō. For coveteousnes is
the rote of all evyll / which whill some lusted af
er / they erde from the feyth / ād tanglyd them se
lves with many sorowes. But thou which art
the man of god / flye soche thynges. Folowe right
ewesnes / godlines / love / pacience / meknes. Fy
ght a good fyght of fayth. Laye honde on etern
all lyfe / where vnto thou arte called / and hast
professed a good profession before many witne
sses.

I geve the charge in the sight off God / whic
quickneth all thynges / and before Jesus Christ

whych vnder Poncius Pilate witnessed a good
witnessynge/that thou kepe the cõmaundement
with out spott/so that no man fynde faute wyth
the/vntyll the aperynge of oure lorde Jesus Chꝛ
ist/which aperynge (when the tyme ys come)
he shall shewe that is blessed and myghty only/
kynge of kyngs/and lorde of lordes/which only
hath immortalitie/and dwelleth in light that
no man cã obtayne/whom never man sawe/ne
ther can se:vnto whom be honoure ãd rule evers
lastynge Amen.

Charge them that are ryche ĩ this worlde/ths
t they be not excedynge wyse/and that they trs
ust not in the vncertayne ryches/but in the livys
nge god/which geveth vs aboundantly all thꝛ
ynhꝭ to enioye them/and that they do good and
be ryche in good workes/and redy to geve/and
to distribute/layinge vppe in store for them sel
ves/a good foundacion agaynst the tyme to coꝛ
me/that they maye obtayne eternall lyfe.

O Timothe save that which is gevẽ the to kes
pe/and avoyde vngostly vanities of voyces/ãd
oppositiõs of science falsly so called/which
sciẽce/whyll some professed/they has
ve erred as concernynge the fays
th. Grace be with the
Amen.

Sent from Laodicia/which
is the chefest cite of Phrꝛ
gia Pacaciana.

The seconde pistle off
Paul Vnto Timothe

The fyrst Chapter.

PAul an Apostle of Jesu
Christ/ by the will of god/ to pr
eache the promes of lyfe/ which
lyfe is in Christe Jesu.

To Timothe his beloved sõne
Grace/ mercy/ ād peace/ frõ
god the father/ and from Jesus
Christ oure lorde.

I thanke god/ whom I serve frõ myn elders
with pure conscience/ that with out ceasynge I
make mencion of the in my prayers nyght ād da
ye/ desyrynge to se the/ myndfull off thy teares:
so that I am filled with ioye/ when I call to re
membraunce the vnfayned fayth that is in the/
which dwelt fyrst in thy graūmoder Lois/ and
in thy mother Evnica: and am assuered that it
dwelleth in the also.

Wherfore I warne the that thou stere vpp
the gyfte of god which is in the/ by the puttyng
on of my hondes. For god hath not geven to vs
the sprete of feare: but of power/ and of love/ ād
of honest behaveour. Be not a shamed to testy
fye of oure lorde/ nether be ashamed of me/ wh
ich am bounde for his sake: but suffre adversiti
with the gospell also thorowe the power of god
which saved vs/ and called vs with an holy cal
lynge/ not after oure dedes/ but for his purpos

and grace / which grace was geven vs thorowe Christ Jesu before the worlde was / but is nowe declared openly by the apearynge off oure savi-oure Jesu Christ / which hath put awaye deeth / and hath brought lyfe and immortalite vnto light thorowe the gospell / where vnto I am apoynted a preacher / and an Apostle / ād a teacher off the gentyls: for the which cause I also suffre this. nevertheless I am not a shamed. For I knowe whom I have beleved / and am sure that he is able to kepe that which I have cōmitted to his kepynge agaynst that daye.

Se thou have the ensāple of the holsome wordes which thou herdest of me / i fayth ād love which is in Jesu Christ. That good thynge whiche was cōmitted to thy kepynge / kepe i the holy goost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos ād Hermogenes. the lorde geve mercie vnto the housse off Onesiphoros / for he ofte refresshed me / and was nott a shamed off my chayne: but when he was at Rome he sought me out very diligently / and founde me. The lorde graunt vnto hi that he maye fynde mercie with the lorde at that daye. And in howe many thingf he ministred vnto me at Ephesus thou knowest very wele.

The seconde Chapter.

Thou therfore my sonne be strōge i the grace that is in Christ Jesu. And what thyngf thou hast herde off me / many bearynge witnes / the same delivre to faythfull men / whych

are apte to teache wother. Thou therfore suffre affliccion as a good soudier off Jesu Christ. No man that warreth / entangleth hym silfe wyth worldely busynes / and thatt be cause he wolde please hym that hath chosen him to be a soudier. And though a man strive for a mastery / yett ys he not crouned / except he strive laufully. The husband man that laboreth must fyrst receave off the frutes. Consyder what I saye. The lorde geve the vnderstondynge in all thyngs.

Remember that Jesus Christ beynge off the sede of David / rose agayne frō deth accordynge to my gospell / wherei I suffre truble as an evill doar / evē vnto bōdes. but the worde of god was not boūde. Therfore I suffre all thīgs / for the elects sakes / thatt they myght also obtayne that helth which is in Christ Jesu / with eternall glory.

It is a true sayīge / if we be deed with hī / we also shall live with hym. Yf we be pacīēt / we shall also raigne with hī. If we denye hī / he also shall denye vs. Yf we beleve not / yet abideth he faithfull. He cannot denye hym silfe. Of these thyngs put them īremembraunce / āde testifie before the lorde / that they stryve not about wordes / which is to no proffet / but to pervert the heares.

Studdy to shewe thy silfe laudable vnto god / a workmā that nedeth not to be a shamed / dirydynge the worde of trueth iustly. Vngostly and vayne voyces passe over. For they shall encreace vnto gretter vngodlynes / āde their wordes shall fret even as doeth a cancre. of whose nombre ys hymeneos / āde Philetos / which as concernynge the trueth have erred / sayinge that the resurrec-

tion is past all redy/and do destroye the fayth of
divers persones.

But the sure grounde of god remayneth/and
hath this seale: the lorde knoweth them that are
his/and let every man that calleth on the name
of Christ/departe from iniquitie. Not withstō
dynge in a grete housse are not only vesselles off
golde and of silver: but also of wood ād of erthe:
Some for honoure/and some vnto dishonoure.
Yf a mā pourdge hym silfe from suche felowes/
he shalbe a vessell sanctified vnto honoure mete
for the lorde/ād prepayred vnto all good workf
Lustes of youth avoyde/ād folowe rightwes
es/fayth/love/and peace/with them that call
on the lorde with pure herte. Folisshe and vnles
rned questiōs put from the/remembrynge that
they do but make stryfe. But the servaunt of the
orde must not stryve: but must be peasable vnto
all men/and redy to teache/and won that cā su-
fre the evyll in meknes/and can informe them
that resist/yf that god att eny tyme will geve thē
repentaunce for to knowe the trueth: thatt they
maye wake out of slepe agayne/out off the snare
off the devyll/which are nowe taken off hym at
his will.

The .iij. Chapter.

This understond/that i the last dayes shall
come parelous tymes: For the men shalbe
lovers of their awne selves/ Coveteous/ Bosts
ers/Proude/Cursed speakers/disobediēt to fa-
ther and mother/vnthankfull/vnholy/churlis
she/stubborn/falce accusars/ryatours/fearce/

despisers of thē which are good/traytours/hedy dy/hye mynded/gredy apon voluptousnes more then the lovers of god/ havynge a similitude off godly lywynge/but have denyed the power there of. Soche abhorre. For of this sorte are they wh ich entre īto houses/ād brynge īto bōdage wym men laden with synne/ which wemē are ledde of divers lustes/ever learnynge/and never able to come vnto the knowledge of the trueth.

As Jannes and Jambres withstode Moses/ even so do these resist the trueth. men they are off corrupt myndes/ād leawde as concernynge the fayth: but they shall prevayle no lenger. For thy ere madnes shalbe vttered vnto all mē as thers was: but thou hast sene the experience of my doc tryne/ordinaunce/purpose/fayth/longe suffe rynge/love/pacience/persecucions/and afflic cions which happened vnto me att Anthioche/ at Iconium/and at lystra: which persecucions I suffered pacientlý/And from them all the lor de delivered me. Ye and all that will live godly in Christ Jesu/must suffre persecucions. But the evyll men and disceavers/shall were worsse and worsse/whill they deceave/and are decea ved them selves.

But continue thou in the thyngs which thou hast learned/which also were cōmitted vnto the seynge thou knowest off whō thou hast learned them. and for as moche also as thou hast knowē holy scripture of a chylde/which is able to make the wyse vnto health throwe fayth/which ys in Christ Jesu. For all scripture geven by inspira cīō of god/is proffitable to teache/to improve

to informe/ād to īstruct ī rightewesnes/ that the man of god maye be perfet/ and prepared vnto all good worke.

The. iiij. Chapter.

I Testifie therfore before god/ and before the lorde Jesu Christ/ which shall iudge quicke and deed at his aperynge in his kyngdō/ preache the worde/ be fervent/ be it in seasō/ or out of season. Improve/ rebuke/ exhorte with all longe sufferīge. For the tyme will come/ whē they wyll nott suffer wholsome doctryne: butt after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers/ and shall turne their eares from the trueth/ ād shalbe geven vnto fables: Butt watch thou in all thynge/ and suffre adversitie/ and do the worke off an evangelist/ fulfill thyne office vnto the vtmost.

For I am nowe redy to be offered/ ād the tyme of my departynge is at honde. I have fought a good fight/ ād have fulfilled my course/ ād have kept the fayth. Frō hence forth is layde vppe for me a croune of rightewesnes/ which the lorde thy at is a righteous iudge shall geve me at that daye. nott to me only: but vnto all thē that love his cōmynge. Make spede to come vnto me atonce.

For Demas hath left me/ ād hath loved this present worlde/ ād is departed īto Tessalonica. Crescēs is gone to Galacia/ ād Titus vnto Dalmacea. Only Lucas is with me. Take Marke ād brīge hī with the/ for he is necessary vnto me for to minister. and Tichicus have I sēt to Ephesus. the cloke that I lefte at troada with Carpus

when thou cõmest bryng with the / and the bo-
kes / but specially the partchement. Alexãder the
coppersmyth did me moche evyll / the lorde rew-
arde hi accordynge to his dedes / of whõ be thou
ware also. For he with stode oure preachynge
sore.

At my fyrst answerynge for my silfe / no man
assited me / but all forsoke me. I praye god / that
it maye nott be layde to their tharges: nott with-
stondynge the lorde assistted me / and strengthed
me / that by me the preachyng shulde be fulfilled
to the vtmost / ãd that all the gẽtyls shulde hea-
re / And I was delivered out of the mouth of the
lyon / And the lorde shall delivre me frõ all y evell
doynge / ãd shall kepe me vnto his hevenly kyngs
dom. To whõ be prayse for ever and ever Amẽ.

Salute prisca and Aquila / ãd the houssholde
of Onesiphorus. Erastus abode at Chorinthũ.
Trophimos I lefte at Miletum sicke. Ma-
ke spede to come before winter. Eubo-
lus greith the / and Pudes / and
Linus / and Claudia / and
all the brethren. The
lorde Jesus Chs-
rist be with thy
sprete.
Grace be with you Amen.

The seconde pistle written from Rome vnto Ti-
mothe / whẽ Paul was presented the secons
detyme vppe / before the Emperoure
Nero.

The pistle of paul vnto Titus.

The fyrst Chapter.

PAul the servaunt of god and an Apostle of Jesu Christ/ to preache the fayth of goddis electe/ and the knowledge off the trueth/ which trueth is in servynge god in hope of eternall lyfe/ which lyfe god that cãnot lye/ hath promysed before the worlde began: but hath at the tyme appointed opẽned his worde by preachynge/ which preachynge is committed vnto me/ by the commaũdement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father/ and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta/ that thou shouldest performe that which was lackynge ãd shouldest ordeyne seniours in every citie as I appointed the. Yf eny be soche as no man can comprayne on/ the husbãde of one wyfe/ havynge faythfull children/ which are not sclandred off riote/ nether are disobediẽt. For a bisshoppe must be soche as no man can complayne on/ as it becommeth the minister off God. not stubborne/ not angrye/ no dronkarde/ no fyghter/ not gevẽ

to filthy lucre: but herberous/ one that loveth
goodnes/ of honest behaveour/ righteous/ holy
temperat/ ād suche as cleveth vnto the true wor
de of doctryne/ that he maye be able to exhorte
with wholsom learnynge/ and to improve them
that saye agaynst it.

For there are many disobedient and talkers
off vanitie/ and disceavers off myndes/ namly
they off the circumcision/ whose mouthes must
be stopped/ which pervert whole houses/ teach
ynge thyngs which they ought nott/ be cause of
filthy lucre. Won beynge of them selves/ which
was a poyet of their owne sayde: The Cretayns
are alwayes lyars/ evyll beastes/ and slowe be
lies. This witnes is true/ wherfore rebuke them
sharply/ that they maye be sounde in the fayth
and not takynge hede to iewes fables/ and com
maundments of men/ which turne from the tru
eth. Vnto the pure/ are all thyngs pure: but vn
to them that are defiled/ ād vnbelevynge/ is no
thynge pure: but even the very myndes and con
sciences off them are defiled. They confesse tha
they knowe god: but with dedes they de nye hym
and are abhominable/ and disobedient/ ād vn
to all good workes discommendable.

The. ij. Chapter.

But speake thou that which becōmeth who
some learnynge: That the edler men be sob
er/ honest/ discrete/ soūde in the fayth/ in love ā
in pacience. And the elder wemen lyke wyse tha
they be in soche rayment/ as becōmeth holynes
not falce accusars/ not gevē to moche drīkynge

but teachers of honest thyngs / that they nurter the yonge wemen for to love their husbãdes / to love their children / to be of honest behaveoure / chast / huswyfly / good / and obedient vnto their awne husbandes / that the worde of god be not evyll spoken of. Yonge men lykwyse exhorte that they be of honest manners.

Above all thyngs shewe thy silfe and insãple of good workes in the doctryne / shew vncorrupcion / honestie / and the wholsome worde which cãnot be rebuked / that he which withstõdeth maye be ashamed / havynge no thĩge in you that he maye dispraise. The servaunts exhorte to be obedient vnto their owne masters / and to please in all thĩgs / not answerynge agayne / nether be pickers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god / that bryngeth healthe vnto all men / hath apered ãd teacheth vs that we shulde denye vngodlynes / ãd wordly lustes / ãd that we shulde lyve honestly / righteously / and godly ĩ this presẽt worlde / lokĩge for that blessed hope / ãd glorious apereage of the myghty god / ãd of oure savioure Jesu Christ: which gave hym silfe for vs / to redeme vs frõ all vnrightewesnes / ãd to pourdge vs a peculiar people vnto hĩ silfe fervẽtly gevẽ vnto good workes. These thĩngs speake / ãd exhorte / ãd rebuke / with all cõmaũdynge. Se that no man despise the.

The .iij. Chapter.

Warne them that they submit them selves to ruele and power / to obey the officers / that they be prõpt vnto all good workes / that they

speake evyll off no man / that they be no fyghters / but softe / shewynge all meknes vnto all men. For we oure selves also were in tymes past / vnwyse / disobedient / deceaved / in daunger to lustes / and to divers manners off voluptusnes / livynge in maliciousnes / and envie / full of hate / hatynge one another.

But after that the kyndnes and love of oure saveoure to manwarde apered / not of the dedes off righteweisnes which we wrought / but off his mercie / he saved vs / by the fountayne of the newe birth / and with the renuynge off the holy goost / which he shed on vs aboundantly / thorow Jesus Christ oure saveoure / that we once iustified by his grace / shulde be heyres off eternall lyfe / thorowe hope. This is a true sayinge.

Off these thyngs I wolde thou shuldest certifie / that they which beleve God / myght be stodious to go forwarde in goode workes. These thynges are goode and proffetable vnto men. Folisshe questions / and genealogies / and braulings and stryfe aboute the lawe avoyde / for they are vnproffetable / and superfluus. A man that is the auctor off sectes / after the fyrst and the seconde amonicion avoyde / remembrynge that he that is soche / is perverted / and synneth / even damned by his awne iudgement.

When I shall sende Artemas vnto the or Tichicus be diligēt to come to me vnto Nichopolis. For I have determined there to wynter. Brynge Zenas the lawear and Apollos on their iorney diligently / that nothynge be lackynge vnto them. And let oures also learne to excell in goode

vorkes as farforth as nede requyreth / that the
ey be not vnfrutfull. All that are whith me
salute the. Grete them that love vs
in the faythe. Grace be with
you all / Amen.

Written from Nichopolis a citie
of Macedonia.

The pistle off paul vnto Philemon.

PAul the presoner of Jesu Christ / ād brother Timotheus.
Vnto Philemon beloved / and oure helper / ād to the beloved Ap
pia / ād to Archippus oure felo wesoudier / and to the congrega
cion of thy housse.
Grace be with you and peace / from God ou
father and from the lorde Jesus Christ.
I thanke my God alwayes makynge menciō
ffthe in my prayers / when I heare offthy love
o faith / which thou hast towarde the lorde Je
u / ād towarde all sayncti: so that the fellisship
e that thou hast in the fayth / is frut full thoro
ge knowledge off all good thyngs / which are in
ou by Jesus Christ. And we have gret ioye /

and consolacion over thy love: For by the brother/the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne the/that which becommeth the: yet for loves sake I rather beseche the/though I be as I am/even Paul aged/and nowe in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus/whom I begat in my bondes/which in tyme passed was to the vnproffetable: but nowe proffetable booth to the and also to me whom I have sent home agayne. Thou therfore receave hym/that is to saye myne awne bowels/whom I wolde fayne have retayned with me/thatt in thy stede he myght have ministred vnto me in the bondes off the gospell. Neverthelesse/without thy mynde/wolde I do noo thynge/that that goode which spryngeth off the shuld nott be as it wer off necessitie/butt willyngly.

Haply he therfore departed for a season/that thou shuldest receave hym for ever/not now as a servaunt: butt above a servaunt/I mean a brother beloved/specially to me: but howe moche more vnto the/both in the flesshe/and also in the lorde? Yff thou count me a felowe receave hym as my silfe. Yff he have hurt the or owet the ought/that laye to my charge. I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the howe thou owest vnto me even thyne awne silfe. Even so brother/let me enioye the in the lorde. Comforte my bowels in the lorde. Trustynge in thyne obediēce/I wrote vnto the/knowynge thy

thou wilt do more then I saye fore. Moreover prepare me lodgynge: for I trust thorowe the helpe off youre prayers / I shalbe geven vnto you. There salute the / Epaphras my felowe preſoner in Chriſte Jeſu / Marcus / Aristarchus / Demas / Lucas / my helpers.

The grace of oure lorde Jesu Christ be with youre spretes / Amen.

Sent from Rome by Onesimus a seruaunt.

The fyrst pistle off S. Peter the Apostle.

The fyrst Chapter.

Peter an Apostle of Je
su Christ/to thē that dwell her
ād there as straungers thorow
out/ Pontus/Galacia/Cap
docia/Asia/and Bethinia/el
ect by the forknowledge off G
the father/ thorowe the sanctifyinge off the spr
te/vnto obedience and sprynklynge of the blou
off Jesus Christ. Grace be with you/ and pe
ace be multiplied.

Blessed be God the father off oure lorde Je
us Christ/ which thorowe his aboundant me
cie begat vs agayne vnto a lively hope/by the
surreccion off Jesus Christ from deeth/ to enio
ye an inheritaunce immortall/ and vndefiled
and that putrifieth not/ reserved in hevē for yo
which are kept by the power off god thorowe fa
yth/vnto helth/which health is prepared all r
dy to be shewed ī the last tyme/in the which tyn
ye shall reioyce/though nowe for a seasō(iff n
de requyre)ye are in hevines/ throwe manyfo
de temptacions/ that youre fayth once tried b
ynge moche more precious then golde that per
sheth (though it be tried wyth fyre) myght h
founde vnto lawde/glory/and honowre/ whe
Jesus Christ shall apere: whom ye have not se

and ye yet love hym/ in whom even nowe/ thoughe ye se hym not/ yet ye beleve/ and reioyce with ioye in effable/ ād glorious: receavynge the ende of youre fayth/ the helth of youre soules.

Of which health/ have the prophetes enquyred/ ād sought/ which prophesied of the grace that shulde come vnto you/ searchynge whē/ or att what tyme the sprete of Christ which was in thē shulde signifie/ which sprete testified before/ the passions that shulde come vnto Christ/ and the glory that shulde folowe after: vnto which prophetes it was declared/ that att nott vnto themselves/ but vnto vs/ they shulde minister the thīges which are nowe shewed vnto you/ off them which by the holy goost sent doune from hevē/ have preached vnto you the thynges which the angels desyre to beholde.

Wherfore gyrde vppe the loynes of youre mindes/ be sober/ and trust parfectly on the grace that is brought vnto you/ īthat Jesus Christ is opened/ as obedient childrē/ not fassionynge yoreselves vnto youre olde lustes of ignorancy: but as he which called you is holy/ evē so be ye holy in all maner of conversacion/ be cause itt is written: Be ye holy/ for I am holy.

And yff so be that ye call on the father which with out respect off person iudgeth accordynge every mannes worke/ se that ye passe the tyme of youre pilgremage in feare. For as moche as ye knowe howe that ye were nott redemed wyth corruptible golde and silver from youre vayne conversacion/ which ye receaved by the tradicions off the fathers: but with the precious bloud

of Christ/as of a lambe vndefiled/and withou
ten spott/which was ordeyned before the worl
de was made: but was declared in the last tym
es for youre sakes/which by his meanes hav
beleved on god that raysed hym from deth/and
glorified hym/ that ye myght have fayth ād ho
pe towarde god.

And for as moche as ye have purified your
soules thorowe the sprete/ in obeynge the trueth
for to love brotherly withouten faynynge/ se th
at ye love one another with a pure hert fervētly
for ye are borne a newe/not of mortall seed/ bu
of immortall seed/by the worde of god which li
veth/and lasteth for ever/be cause that all flesh
he ts as grasse/and all the glory of man is as th
floure of grasse/the grasse is widdered / and th
flower is faded awaye/but the worde of the lor
de ēdureth ever. And this is the worde which b
the gospell was preached amonge you.

The.ij. Chapter.

Wherfore laye a syde all maliciousnes/ā
all gyle/ and dissimulaciō / ād envie/ā
all backbytynge: ād as newe borne babes / dess
re that reasonable mylke which is with out co
rupciō/that ye maye growe therin. Yf so be th
ye have tasted howe plesaūt the lorde is/ to wh
ye come as vnto a livynge stone which is disal
wed of mē/but elect of god and precious: and
as lyvynge stones/ are made a spretuall houss
ād an holy presthode/ for to offer vppe spretua
sacryfice/ acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: b

holde/ I put in Sion an heed corner stone/ elec-
te and precious: and he that beleveth on hī shall
nott be a shamed. Vnto you therfore which be-
leve is he precious: butt vnto them which beleve
not the same stone which the bylders refused/ is
made the heed stone in the corner/ and a stone to
stomble att/ and a rocke to offende them which
stomble at the worde/ and beleve not that where
on they were set. But ye are a chosyn generaciō/
a royall presthod/ an holy nacion/ ād a peculiar
peple/ that ye shulde shewe the vertues off hym
that called you out off darknes into hys marve-
lious light/ which in tyme past were nott a peo-
ple/ yett are ye nowe the people off God/ which
were not vnder mercy: butt nowe have obteyned
mercy.

Derly beloved I beseche you as straungers/
ād pilgrems/ abstayne from flesshly lustes whi-
che fyght agaynst the soule/ and se that ye have
honest conversacion amonge the gentyls/ that
they which backbyte you as evyll doars/ maye se
youre good workes and prayse god in the daye off
visitacion.

Submit youreselves vnto all mānер ordinas
unce of mā for the lordes sake/ whether it be vn-
to the kynge as vnto the chefe heed: other vnto
ruelars/ as vnto them that are sent of hī/ for the
punnysshment of evyll doars: butt for the laude
of thē that well do. For so is the will of god/ that
with well doynge ye shulde stoppe the mouthes
of ignorant men: as fre/ and nott as though ye
toke libertie for a cloke of maliciousnes: but evē
as the servaunts off god. Se that ye honoure all

mē. Love brotherly felishippe/ feare god/ honor the kynge.

Servaunts obey youre masters with all feare/ not only yf they be good ād courteous: but also though they be frowarde. For it commeth off grace/ yf a man for conscience towarde god endure grefe/ sufferynge wrongfully. For what prayse is it/ if when ye be buffetted for youre fautes/ ye take it paciently? But and if when ye do well/ ye suffer wronge ād take it paciently/ then is there thanke with god.

Here vnto verely were ye called/ for Christ also suffered for oure sakes: levynge vs an insample that ye shulde folowe his steppes/ which did no sinne/ nether was there gyle foūde ī his mouth: which whē he was reviled/ reviled not agayne: whē he suffered/ he threatened not: but cōmitted the cause to hī that iudgeth righteously/ which his awne silfe bare oure sinnes ī his body ō the tree/ that we shulde be delivered from synne and shulde live in righteweśnes. By whose strypes ye were healed. For ye were as shepe which goo astraye: but are nowe returned vnto the shepheerd/ and bisshoppe of youre soules.

The. iij. Chapter.

Lyke wyse let the wemen be in subieccion to their husbandś/ that even they which beleve nott the worde/ maye with out the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose aparell shall not be outwarde with broyded heare/ ād hāgynge on of golde/

other ī puttynge on of gorgious aparell: but lett the hid mā of the herte be vncorrupt/ with a mes ke and aquyet ſprete/ which ſprete is before god a thynge moche ſet by. ffor after this manner in the olde tyme did the wholy wemē which truſted in god tyre thē ſelves/ and were obedient to their husbandes/ evē as Sara obeyd Abrahā ād cals led hī lorde: whoſe doughters ye are as longe as ye do wele. and be not afrayde of every ſhadowe

Lyke wyſe ye mē dwell with them accordynge to knowledge/ gevynge honoure vnto the wyfe/ as vnto the weaker veſſel/ and as vnto them that are heyres alſo of the grace of lyfe/ that youre prayers be not lett.

In concluſion/ be ye all of one mynde/ one ſuffre with another/ love as brethren/ be petifull/ be courteous/ not rendrynge evyll for evyll/ nether rebuke for rebuke: but contrary wyſe/ bleſſe: remembrynge that ye are there vnto called/ evē that ye ſhulde be heyres of bleſſynge. For who ſo liſteth to love lyfe/ and to ſe good dayes/ let hī refrayne his tonge frō evyll/ and his lippes/ that they ſpeake not gyle: Let hym eſchue evyll and do good: let hī ſeke peace/ and enſue it. For the eyes of the lorde are over the righteous/ ād his eares are open vnto their prayers: butt the face off the lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff ye folowe that which is good? not with ſtondynge happy are ye yff ye ſuffre for righteweſneſſis ake. Neverthelesſe feare not though they ſeme terrible vnto you/ nether be troubled: but ſanctifie the lorde god in youre hertſ. be redy all was

yes to geve an answere to every man that axeth you a reson of the hope that ye have/ād that with meaknes ād feare: havynge a good cōscience/ that whē they backbyte you as evyll doars/ they maye be ashamed/ for as moche as they have falsely accused youre god conversacion in Christ.

It is better (yf the wyll of god be so) that ye suffre for well doynge/ thē for evyll doynge. For as moche as Christ hath ōce suffered for sinnes/ the iuste for the vniuste/ for to brynge vs to god/ ād was killed/ as pertaynynge to the flesshe: but was quyckened in the sprete.

In which sprete/ he also went ād preached vnto the spretes that were in preson/ which were in tyme passed disobedient/ when the longe sufferynge of god abode excedīge paciently ī the dayes of noe/ whill the arcke was a preparynge/ wherein feawe (that is to saye viij. soules) were saved by water/ which signifieth baptī that nowe saveth vs/ not the puttynge awaye of the filth of the flesshe/ but ī that a good cōsciēce consenteth to god/ by the resurreccion of Jesus Christ/ which is on the right honde of god/ and is gone into heven/ angels/ power/ and myght/ subdued vnto him.

The. iiij. Chapter.

FOr as moche as Christ hath suffered for vs ī the flesshe/ arme youre selves like wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne/ that he hence forward deshuldè live as moche tyme as remayneth ī the flesshe/ not after the lustes of men: butt after the will off God. For it is sufficient for vs that we

have spent the tyme that is past of the lyfe/ after the will of the gentyls/ walkynge in wantannes lustes/ dronkennes/ in eatynge/ drynkynge/ ād in abhominable ydolatrie.

And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote/ and therfore speake they evyll off you/ which shall geve a comptes to hym that is redy to iudge quycke and deed. For vnto this purpose verely was the gospell preached vnto the deed/ that they shulde be iudged after the manner off men in the flesshe/ but shulde live godly ī the spirete. The ende of all thyngs is at honde.

Be ye therfore discrete/ ād sober/ that ye maye be apte to prayres. Butt above all thyngs have fervent love a monge you. For love covereth the multitude of sīnes. Be ye herbrous/ ād that without grudgīge. As every mā hath receaved the gyfte/ minister the same one to another as good ministers of the manyfolde grace of god. Yf eny mā speake/ let hī talke as thoughe he speake the wordes of god. Yf eny man minister/ let hī do it as of the abilitie which god ministreth vnto hī. That god in all thīgs maye be glorysfied thorowe Jesus Christ/ to whō be prayse ād dominiō for ever and whyll the worlde stondeth Amen.

Derly beloved/ be not troubled in this heate/ which nowe is come amonge you to trye you/ as though some straūge thynge had happened vnto you: but reioyce ī as moche as ye are parte takers of Christes passions/ thatt when his glory apereth/ ye maye be mery and gladde.

Happy are ye whē ye suffre rebuke for the name

of Christ. For the sprete of glory ād the sprete of
god resteth apon you. On their parte he is evyll
spoken of: but an youre parte he is glorified.

Se that none of you suffre as a murtherer/ or
as a thefe/ or an evyll doar/ or as a busybody in
wother mens matters. Yff eny man suffre as a
Christen man/ let hym not be ashamed: but let hī
glorifie god on this behalfe. For the tyme is co-
me that iudgement must begyn at the housse off
god. Yf it fyrst begyn at vs/ what shall the ende
be of them which beleve not the gospell off god?
And yf the righteous scasly be saved: where shal
all the vngodly and the sinner apere? Wherfore
let thē that suffer accordynge to the will off god/
cōmitt their soules to hym with well doynge/ as
vnto a faythfull creator.

The. v. Chapter.

The seniours which are amoge you I exhor-
te/ which am also a senioure/ ād a witnes
of the afflictions of Christ/ ād also a partaker
off the glory thatt shalbe opened: se thatt ye fede
Christes flocke/ which is amonge you/ takynge
the oversyght off them/ nott as though ye were
compelled there to: butt willyngly: Nott for the
desyre of filthy lucre: but of a good mynde. Nott
as though ye were lordes over the parisshes:
but that ye be an imsample to the flocke. ād whē
the chefe shepheerde shall apere/ ye shall receave
an incorruptible croune of glorye.

Lykwyse ye yonger submit youre selves vn-
to the elder. Submit youre selves every man/
one to another. Anet youre selves togedder in

lowlines of mynde. For god resisteth the proude
and geveth grace to the humble. Submit youre
selves therfore vnder the myghty honde of god/
that he maye exalt you/ when the tyme is come.
Cast all youre care to hym: for he careth for you.
Be sober and watch/ for youre adversary the
devyll as a rorynge lion walketh about/ sekynge
whom he maye devoure: whom resist stedfast in
the fayth/ remēbrynge that ye do but fulfill thes
same afflictions which are apoynted to youre
brethren that are in the worlde. The God of all
grace/ which called you vnto his eternall glory
by Christ Jesus/ shall his awne silfe after a lyt-
ll affliccion make you parfet: shall settle/ stren-
ghte/ and stabilisshe you. To hym be glory and
dominion for ever/ and whill the worlde endur-
eth Amen.

By Silvanus a faythfull brother vnto you
(as I suppose) have I written brevely/ exhor-
tynge and testifyinge howe that this is the true
grace of god/ wherin ye stonde. The congrega-
cion that is gaddered te gedder at Babilon/ salu-
eth you/ and Marcus my sonne. Grete ye one
another with the kysse off love. Peace be
with you all which are in Christ Jes
sus/ Amen.

The seconde pistle of S. peter.

The fyrst Chapter.

Jmeon Peter a seruaũt and an apostle of Jesus Christ to them which have obtayned lyke precious fayth with vs in thy rightewesnes that commeth of oure God / and off the saviour Jesus Christ.

Grace with you / and peace be multiplied in the knowledge off God / and off Jesus oure lorde. Accordynge as his godly power hath geven vnto vs all thyngs that pertayne vnto lyfe and to serve god with all / thorowe the knowledge of hym that hath called vs by vertue and glory / by the meanes where off / are geven vnto vs excellent and moste greatte promeses / that by the hope off them ye shulde be part takers off the godly nature / in that ye flye the corrupcion off worldy lust.

And here vnto geve all diligence: in youre fayth minister vertue / and in vertue knowledge and in knowledge tẽperancy / and in temperancy pacience / in pacience godlynes / in godlyne brotherly kyndnes / in brotherly kyndnes lov

For yf these thinges be amonge you/and are plẽs
eous they woll make you that ye nether shalbe y
ble nor vnfrutfull vnto the knowledge off oure
orde Jesus Christ. He that lacketh these thyngs
s blynde and gropeth for the waye with his hõs
de/ and hath forgotten that he was pourged frs
om his olde synnes.

Wherfore brethren geve the moare diligence
Forto make youre callynge and eleccion sure.
For yf ye do soche thyngs ye shall never erre. Ye
and by this meanes an entrynge in shalbe mi=
nistred vnto you aboundantly in to the everlas=
tynge kyngdom off oure lorde and saveoure Jes
sus Christ.

Wherfore I will not be negligence to put you
allwayes in remembraunce of soche thyngs/ thos
ugh that ye knowe them youre selves and be also
stablisshed in the present trueth. Not withston=
dynge I thynke yt mete (as lõge as I am in this
tabernacle) to stere you vppe by puttynge you in
remembraunce/ for as moch as I am sure howe
that the tyme is at honde that I must put of this
my tabernacle/ even as oure lorde Jesus Christ
hath shewed me. I will enforce therfore/ that
on every syde ye myght have wherwith to stere
vppe the remẽbraunce off these thyngs after my
departynge.

For we folowed not decevable fables when
we openned vnto you the power/ãd cõmynge of
oure lorde Jesus Christ: but with oure eyes we
sawe his maiestie. Even then verely when he re
ceaved of god the father honor ãd glory/ãd whẽ
there cam soche a voyce to hym frõ excellẽt glorie.

This is my dere beloved sonne / in whom I have delite / this voyce we herde when it cam from heven / beynge with hym in the holy mounte.

We have also a more sure worde off prophesy / where vnto yff ye take hede / as vnto a lyght that shyneth in a darke place / ye do wele / vntill the daye dawne and the daye starre aryse in youre herted. So that ye fyrst knowe this / that no prophesy in the scripture hath eny private interpretacion. For the scripture cā never by the will of man: but wholy men of god spake as they were moved by the wholy goost.

The. ij. Chapter.

There were falce prophetes amonge the people even as there shalbe falce teachers amonge you: which prevely shall brynge in damnable sectes / even denyinge the lorde that hath bought them / and brynge on theier owen heedes swyft damnacion / and many shall folowe their damnable wayes / by which the waye off trueth shalbe evyll spoken off / and thorowe coveteousnes shall they with fayned wordes make marchādyse of you / whose iudgement is not farre of / ād there dampnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell / and putt them in chaynes of darknes / there to be kept vnto iudgement. nether spared the olde worlde: but saved Noe the ayghte preacher of righteweesnes / and brought in the flud into the worlde off the vngodly / and turned the cities of Sodom and Gomor into asshes: overthrewe them / damned them / ād

made them an ensample vnto all that after shus
lde live vngodly. And iust Lot vexed with the
vnclenly conversacion off the wicked / delivered
e. For he beynge ryghteous and dwellynge a=
monge them / in seynge and hearynge / vexed his
ighteous soule from daye to daye with their vn
ighteous dedes. The lorde knoweth howe to de
liver the godly out off temptacion / and howe to
reserve the vniuste vnto the daye off iudgement
or to be punnisshed: namly them that walke af=
er the flesshe in the lust off vnclennes / and des=
yse the ruelars. Presumpteous are they / and
tubborne and feare not to speake evyll off them
hat are in auctorite. When the angels which a=
e gretter bothe in power ād myght / receave not
f the lorde raylynge iudgement agaynst them.
But these as brute beastes / naturally made to
e taken and destroyed / speake evyll of that they
nowe not / and shall perisshe through their ow=
e destruccion / and receave the revarde of vnr=
ghtewesnes.

They count it pleasure to live deliciously for a
eason. Spottes they are and filthynes: and off
ou they make a mockyngstoke feastynge toged=
er ī their deceavable wayes: havynge eyes full
f advoutrie / and that cān not cease to synne / be=
ylynge vnstable soules. Hertes they have exer=
sed with coveteousnes. They are cursed chyld=
n / and have forsaken the right waye / and are
one astraye folowynge the waye of Balam the
nne of Bosor / which loved the rewarde of vns
ghtewesnes: but was rebuked of his iniquitie.
he tame and dom beast / speakynge with mā=

nes voyce forbade the folisshnes of the prophet
These are welles without water/ and cloudes
caried about of a tempest/ to whone the myst of
darckne is reserved for ever. For when the
have spoken the swellynge wordes off vanytie
they begyle with wantannes thorowe the luste
off the flesshe them that were clene escaped: but
nowe are wrapped in errours. They promys t
em libertie/ and are them selves the bonde ser
vauntf of corrupciō. For of whō soever a ma
is over com/ vnto the same is he in bōdage. Fo
yf they/ after they have escaped from the filthy
nes of the worlde thorowe the knowledge off th
lorde/ and of the saviour Jesus Christ/ they ar
yet tangled agayne therin and over come: the
is the latter ende worsse with them then the beg
ynnynge. For it had bene better for them/ not t
have knowne the waye of righteousnes/ then a
ter they have knowen it/ to turne from the hol
cōmaundment geven vnto them. Hit is happe
ned vnto them accordynge to the true proverbe
The dogge is turned to his vomet agayne/ an
the sowe after she is wesshed/ is returned to h
wallowynge in the myre.

The. iij. Chapter.

This is the seconde pistle that I nowe wry
vnto you/ my derly beloved/ wherwith
stere vppe ād warne youre pure myndes/ to ca
to remēbraunce the wordf which were tolde b
fore off the holy prophetes/ and also the cōma
demēt of vs the apostles of the lorde ād saveou
This fyrst vnderstonde/ that there shall com

in the last dayes mockers / which will walke after their awne lustes and saye: Where is the promes of his commynge? For sence the fathers died all thynges continue in the same estate wher in they were at the begynnynge. This they knowe not (and that willyngly) howe that the hevens a grett whyle ago were / and the erth that was ī the water / appered vppe out of the water by the worde of god: by the which thīgs / the worlde that thē was perisshed over flowen with the fludde. Butt the hevens verely ād erth which are nowe / are kept by the same worde in store / ād reserved vnto fyre / agaynst the daye of iudgemēt ād perdicion of vngodly men.

Derely beloved be not ignorant of this one thynge / howe that one daye is with the lorde / as a thousande yeare / and a thousand yeare as one daye. The lorde is not slake to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost / butt wolde receave all men to repentaunce. Nevertheless the daye off the lorde will come as a thefe in the nyght / in the which daye / the hevens shall perisshe with terrible noyse / and the elements shall melt with heet. And the erth with the workes that are therin shall bornne.

Yf all these thynges shall perisshe / what maner persons ought ye to be in holy conversacion / and godlines: lokynge fore / and hastynge vnto the commynge off the daye off God / in which the hevens shall perisshe with fyre / and the elements shalbe consumed with heate. Nevertheless we loke for a neve heven / and a newe

erth/accordynge to his promes/where in dwel-
leth rightewesnes.

Wherfore derly beloved/seynge that ye lok-
for soche thyngs/be diligent that ye maye be fo-
unde of hym in peace/with out spott and vnde-
filed: And suppose that the longe sufferynge of
the lorde is helth/even as oure derely beloved
brother Paul/accordynge to the wysdom geven
vnto hym/wrote to you/yee/almost in every pi-
stle speakynge offsoche thyngs: amõge which a-
re many thyngs harde to be vnderstonde/which
they that are vnlearned/and vnstable pervert/
as they do wother scriptures vnto their os
wne destruccion. Ye therfore dearly
beloved seynge ye are warned/
Beware lest ye be also plu-
cked awaye with the
errour of the wi
cked/and
fall from youre
owne stedfastnes: But
growe in grace/and in the kn-
owledge off oure lorde/and sav-
eoure Jesus Christ. To ws
hom be glory both e no-
we and forever/
Amen.

The fyrst pistle off S. Jhon the Apostle.

The fyrst Chapter.

That which was frō the begynnyng declare we vnto you/ which we have herde which we have sene with oure eyes/ which we have loked apō/ and oure hondes have handled/ of the worde of lyfe. For the lyfe apered/ and we have sene/ and beare witnes/ and shewe vnto you that eternall lyfe/ which was with the father/ and apered vnto vs. That which we have sene and herde declare we vnto you/ that ye maye have fellishippe with vs/ and that oure fellishippe maye be with the father/ and his sōne Jesus Christ. And this write we vnto you/ that youre ioye maye be full.

And this is the tydyngs which we have herde of hī/ and declare vnto you/ that god is lyght/ and īn hī is no darknes at all. yf we saye that we have fellishippe with hym/ and yet walke in darknes/ we lye/ and do not the truth: but and yf we walke īn lyght even as he is in lyght/ thē have we fellish/ippe with hym/ and the bloud of Christ his sonne clenseth vs from all synne.

Yf we shall saye that we have no synne/ we deceave oure selves/ and trueth is not in vs. yf we knowledge oure synnes/ he is faythfull and iust/

to forgeve vs oure synnes/ād to clense vs frō all vnrightewesnes. Yf we saye we have not sīned/ we make hym a lyar/ and his worde is not ī vs.

The seconde Chapter.

MY lytell children/ these thīgs wrīte I vnto you/ that ye shulde not sinne: ād yf eny mā synne/ yet we have an advocate with the father/ Jesus Christ/ which is righteous: ād he itt is that obteyneth grace for oure synnes: not for oure sinnes only: but also for the sinnes of all the worlde. And herby we knowe that we have knowen hī/ yf we kepe his cōmaundemēts. He that sayth I knowe hym/ and kepeth nott his cōmaundements is a lyar/ and the veritie is not in hī. Whosoever kepeth his worde/ ī hym is the love of god parfet in dede. And therin knowe we that we are in hym. He that sayth he bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe cōmaundemēt vnto you: but that olde cōmaūdemēt which ye herde from the begynnynge. The olde cōmaūdemēt is the worde which ye herde frō the begynnynge. Agayne a newe cōmaūdemēt I write vnto you/ a thynge that is true ī hym/ and also in you: for the darknes is past/ and the true lyght nowe shyneth. He that sayth howe that he is in the true light/ ād yet hateth his brother/ is ī darknes even vntyll this tyme. He that loveth his brother/ abydeth in the light/ and there is none occasion of evyll in hī. He that hateth his brother is in darknes/ and walketh in darknes: and cannot tell whither he goeth/ because thatt darknes hath blynded his eyes.

Babes I write vnto you howe that youre synnes are forgevē you for his names sake. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge mē / howe that ye have overcome the wicked. I wryte vnto you lytell childrē / hawe that ye have knowne the father. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge men / howe that ye are stronge: and the worde of God abydeth ī you / ād ye have over come that wicked

Se that ye love not the worlde / nether the thyngs that are in the worlde. Yf eny mā love the worlde / the love of the father is not in hī. For all that is in the worlde (as the lust of the flesshe / the lust of the eyes / and the pryde of goodes) is not of the father: butt of the worlde. And the worlde vanny ssheth awaye / and the lust therof: butt he that fulfilleth the will of god / abydeth ever.

Lytell children it is the last tyme / ād as ye has ve herde howe thatt Antichrist shall come: even nowe are there many Antichristes come allredy wher by we knowe that it is the last tyme. They went oute from vs but they were nott of vs. For yf they had bene of vs / they wolde no dout have continued with vs. Butt that fortuned that ytt myght apere / that they were not of vs.

And ye have an oyntmēt of the holy gost / ād ye knowe all thīgs. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knowe it / ād knowe also that no lye cōmeth of trueth. who is a lyar: but he that denyeth that Jesus is Christ: he is Antichrist that denieth the father

Ad the sonne. Whosoever denyeth the sonne / the
same hath not the father. Let therfore abyde in
you that same which ye herde frō the begynnyn
ge. Yf that which ye herde frō the begynnynge
shall remayne in you / ye also shall cōtineue ī the
sonne / and in the father. And this is the promes
that he hath promysed vs / even eternall lyfe.

This have I written vnto you / as cōcernynge
thē that disceave you. And the anoyntynge wh
ich ye have receaved of hym dwelleth ī you. And
ye nede not that eny man teache you: but as tha
annoyntynge teacheth you all thīgs / and is true
and is no lye: and as it taught you / even so byd
therin. And nowe babes abyde ī hym / that wh
he shall apere / we maye be bolde / ād nott be ma
de a shamed of hī at his cōmynge. Yff ye know
that he is righteous / knowe also that he whyc
foloweth rightewesnes / is borne of hym.

The. iij. Chapter.

Beholde what love the father hath shewed
on vs / that we shulde be called the sōnes o
god. For this cause the worlde knoweth you no
be cause it hath not knowen hī. Derely beloved
nowe are we the sonnes of god / ād yet it hath no
apered what we shalbe. but we knowe that wh
it shall apere / we shalbe lyke hym. For we sha
se hym as he is. And every man that hath thy
hope in hym / pourgeth hym silfe / even as he y
pure. Whosoever cōmitteth synne / committeth
vnrightewesnes also / ād synne is vnrightewes
nes. and ye knowe that he apered to take away
oure synnes / and in hī is no synne. As many a

byde in hym/ synne not: whosoever synneth hath not sene hym/ nether hath knowen him.

Babes let no mā deceave you/ He that doeth righteweſnes is righteous/ evē as he is righteous. He that cōmitteth ſine is of the devill: for the devyll ſynneth ſēce the begynnīge. For this purpose apered the ſōne of god/ to lowſe the worke of the devill. whosoever is borne of god/ ſinneth not: for his ſeede remayneth in hym/ and he cannot ſinne/ be cauſe he is borne of god. In this are the children of god knowen/ and the childrē of the devill. whosoever doeth not righteweſnes/ is not of god/ nether he that loveth not his brother

For this is the tydīgꝭ/ that ye herde frō the begynnynge/ that ye ſhulde love one another: not as Cayn which was of the wicked and ſlewe hys brother. And wherfore ſlewe he hī? be cauſe hys awne workꝭ were evyll/ ād his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are tranſlated frō deeth vnto lyfe/ be cauſe we love the brethren. He that loveth not his brother/ abydeth in deeth. Whoſoever hateth his brother/ is a man ſlear. And ye knowe thatt no man ſlear/ hath eternall lyfe abydynge in hym.

Hereby perceave we love: for he gave his lyfe for vs: And we ought alſo to geve oure lives for oure brethrē. Whoſoever hath this worldes goode and ſeyth his brother in neceſſitie/ ād ſhettes th vppe his compaſſion from hī: howe dwelleth the love of god in hī? My babes/ let vs not love in worde/ nether in tonge: but with dede/ and in verite. And herby we knowe that we are off the

veritie/and will before hymput oure hertes out of dout: For (yf oure hertes condempne vs) god is gretter thē oure hertes/ād knoweth all thīgs. Tenderly beloved/yf oure hertes cōdempne vs not/then have we trust to god warde: ād whatsoever we axe/we shall receave of hym: because we kepe his cōmaundements/and do those thyngs which are pleasynge in his sight.

And this is his cōmaūdment/that we beleve on the name of his sōne Jesus Christ/ād love one another/as he gave cōmaundement. And he that kepeth hys cōmaundements dwelleth in hī/and he in hym. And herby we knowe that there abydeth in vs of the sprete which he gave vs.

The.iiij.Chapter.

DEarely beloved beleve not every sprete: but prove the spretes whether they are of god/or no: for many falce prophets are gone out into the worlde. Herby shall ye knowe the sprete off god. Every sprete that cōfesseth that Jesus Christ is come ī the flesshe/is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe/is not off god. And this is that sprete of Antichrist/of whom ye have herde/how we that he shulde come: and even nowe alredy is he in the worlde.

Lytell childrē/ye are of god/ād have overcome them: for gretter is he that is in you/then he that is in the worlde. They are of the worlde/therfore speake they of the worlde/and the worlde heareth them. We are of god. He that knoweth god heareth vs: He that is nott off God/heareth

as not. Herby knowe we the sprete of veritie/ād the sprete of errour.

Derely beloved/ lett vs love one another: for love cōmeth of god. And every one that loveth is borne of god/ and knoweth god. He that loveth nott/ hath nott knowen god: for god is love. In this apered the love of god to vs ward/ because that god sēt his only begottē sōne īto the worlde/ that we myght live thorowe hī. Herī is love/ not that we loved god/ but that he loved vs/ ād sent his sonne to make agrement for oure sinnes.

Derely beloved yf god so loved vs/ we ought also to love one another. no mā hath sene god at eny tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs: be cause he hath geven vs of his sprete. And we have sene and do testifie that the father sent the sonne/ which is the saveour of the worlde. Whosoever cōfesseth that Jesus is the sonne of god/ in hym dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth ī love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ thatt we shulde have trust in the daye of iudgement/ that as he is/ even so are we in this worlde. There is no feare ī love/ but parfet love casteth out all feare/ for feare hath payn fulnes. He that feareth is not parfet in love.

We love hym/ for he loved vs fyrst. Yf a mā saye/ I love god/ and yet hateth his brother/ he is a lyar. Howe can he that loveth nott his brother whom he hath sene/ love god whom he has

th not sene: And this cõmaundemẽt have we of hym: that he which loveth God/ shulde love his brother also.

The. v. Chapter.

Whosoever beleveth that Jesus is Christ/ is borne of god. ād every one that loveth hym which begat/ loveth hī also which was begotten of hī. In this we knowe that we love the children of god/ whē we love god/ and kepe his cōmaūdemēts. This is the love of god/ that we kepe his cōmaundements/ and his cōmaundements are not greveous. For all that is borne of god/ over cōmeth the worlde. ād this is the victory that over cōmeth the worlde/ evē oure fayth. who is it that over cōmeth the worlde: but he which beleveth that Jesus is the sonne of god?

This Jesus Christ is he that cā by water and bloud/ not by water only: but by water and bloud. And it is the sprete that beareth witnes/ because the sprete ys trueth. For there are thre whych beare recorde in heven/ the father/ the worde/ and the wholy goost. And these thre are one. And there are thre which beare recorde in erth: the sprete/ and water/ and bloud: and these thre are one. Yf we receave the witnes of mē/ the witnes of god is gretter. For this is the witnes of god/ which he testifyed of his sōne. He that beleveth on the sonne of god hath the witnes in hym silfe. He that beleveth nott God/ hath made hym a lyare/ because he beleved nott the recorde that god gave of his sonne. And this ys that recorde/ howe that god hath gevē vnto vs

eternall lyfe/and this lyfe is in his sonne. He th=
at hath the sonne/hath lyfe: and he that hath
not the sonne of god/hath not lyfe.

These thyngs have I written vnto you that
beleve on the name of the sonne off God/ that ye
maye knowe howe that ye have eternall lyfe/ ād
that ye maye beleve on the name of the sonne off
god. And this is the trust that we have in hym:
that yf we axe eny thynge accordynge to his will
he heareth vs. And yff we knowe that he heare
vs whatt soever we axe/ we knowe thatt we
shall have the peticions that we desyred of hym

Yff eny man se his brother synne a synneth
at is not vnto deeth/let hym axe/and he shall ge
ve hym lyfe for them that synne not vnto deeth.
There is a synne vnto deeth/ for which saye I
not that a man shulde praye. All vnrightewes=
nes is synne/and there is synne not vnto deeth.

We knowe that whosoever is borne of God/
synneth not: but he that is begotten of god kepes
th hym sylfe/ and that wicked toucheth hym not.
We knowe that we are of god/ and that the wo=
rlde is altogedder set on wickednes. We knowe
that the sonne of God is come/ and hath geven
vs a mynde to knowe hym which is true:
and we are in hym that is true/ thro=
ugh his sōne Jesu Christ. This
same is very god/and eter=
nall lyfe. Babes kepe
youre selves frō
ymages. A
men.

The seconde pistle of S. Jhon

THe seneour to the electe lady
and her children which I love in the
trueth: And not I only: but also all
that have knowē the trueth / for the
truthes sake / which remayneth in vs / and shal
be in vs for ever.

With you be grace / mercy / and peace from
God the father / and from the lorde Jesus Th
rist the sonne off the father / in trueth and love.

I retoysed greatly / that I founde off thy chil
dren walkynge in trough / as we have receaved
a commaundement of the father. And nowe be
seche I the lady / not as though I wrote a new
commaundement vnto the / but that same / wh
ich we had from the begynnynge / that we shul
de love one a nother. And this is the love / tha
we shulde walke after his commaundement.

This commaundement is (that as ye hav
herde from the begynnynge) ye shulde walke i
it. For many deceavers are entred in to the wor
lde / which confesse not that Jesus Christ is co
mo in the flesshe. This is a deceaver and an An
tichrist. Loke on youre selves / that we lowse no
that we have wrought: but that we maye hav
a full rewarde. Whosoever trāsgresseth and b
deth not in the doctrine of Christ / hath not Go
He that endureth in the doctryne off Christ / ha
th bothe the father / and the sonne.

Yff there come eny vnto you and bryng not his learnynge/ hym receave not to houſſe: neths r bid hym god ſpede. For he that biddeth hym God ſpede/ is part taker off his evyll dedes. I had many thynges to wryte vnto you/ neverths eleſſe I wolde nott wryte with paper and ynke: but I truſt to come vnto you/ & ſpeake with you mought to mous th/ that oure ioye maye be full. The ſonnes off thy electe ſiſter grete the Amen.

The .iij. pistle of S. Jhon.

THe senior vnto the beloved ga-
yus / whom I love in the trueth. Wel-
beloved I wysshe in all thynges that
thou prosperedest and faredest well / e-
ven as thy soule prospereth. I reioyse
greatly when the brethren cam and testified of
the trueth that is in the / howe thou in troth wa-
lkest. I have no gretter ioye then for to heare ho-
we that my sonnes walke in veritie.

Derely beloved thou doest faythfully what-
soever thou doest to the brethren / and to straun-
gers / which bare witnes off thy love before all
the congregacion. Which brethren when thou
bryngest forwardes on their iorney (as it bese-
met God) thou shalt do wele: be cause that for
his names sake they went forth / and toke no thy-
nge off the gentyls. We therfore ought to rece-
ave soche / that we also myght be helpers to the
trueth.

I wrote vnto the congregacion: but Diotre-
phes which loveth to have the preeminence am-
onge them / receaveth vs not / wherfore yf I co-
me I will declare his dedes which he doeth iest-
ynge on vs with malicious wordes / nether is
therewith content. Not only he hym silfe receas-
veth not the brethren: but also he forbiddeth ths

em thatt wolde / and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt wh ch is evyll / but that which is good: He that do th well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men / and of the trueth. Yee and we oure selves also beare recorde / and ye knowe that oure record is true. I have many thynges to wryte: But I will not with pen and ynke wr yte vnto the. For I trust I shall shortly se the / and we shall speake mouth to mouth. Peace be with the The lovers salute the. Grete the lovers by name.

The pistle off paul

Vnto the Hebrues.

The fyrst Chapter.

God in tyme past di
versly and many wayes
spake vnto the fathers by pro
phetf: but in these last dayes h
hath spoken vnto vs by hys sō
ne / whom he hath made heyr
of all thyngf: by whom also h
made the worlde. Which sonn
beynge the brightnes of his gl
ry / and very ymage off his sub
stance / bearynge vppe all thyngf with the wor
de of his power / hath in his awne person pour
ged oure synnes / and is sytten on the right hon
de of the maiestie an hye / and is more excellent
then the angels / in as moche as he hath by inhe
ritaunce obteyned an excellēter name then have
they.

For vnto which off the angels sayde he at eny
tyme: Thou arte my sonne / this daye begate I
the? And agayne: I will be his father / and he sh
albe my sonne. And agayne whē he bryngeth in
the fyrst begotten sonne in the worlde / he sayth:
And all the angels of god shall worshippe hym.
And vnto the angels he sayth: He maketh his an
gels spretes / and his ministers flammes off fyre.
But vnto the sonne he sayth: God thy seate shal

e for ever / and ever. The cepter of thy kyngdō
s a right cepter / Thou hast loved rightewesnes
nd hated iniquitie: Wherfore hath god / which
s thy god / anoynted the with the oyle off glad-
es above thy felowes.

And thou lorde in the begynnynge hast layde
e foundacion of the erth: And the hevens are
e workes off thy hondes. They shall perisshe /
ut thou shallt endure. They all shall wexe olde
s doth a garmēt: ād as a vesture shalt thou ch-
unge them / and they shalbe chaunged: but thu
u arte the same / and thy yeares shall not fayle.
nto which off the angels sayde he at eny tyme?
Sit on my right honde tyll I make thyne enemis
s thy fote stole. Are they not all spretes to do ser
ice / sent forto minister for their sakes / which
albe heyres of health?

The. ij. Chapter.

Wherfore we ought moche more to attēde
vnto tho thyngs which we have herde /
lest we be spilt. For yff the worde which
as spoken by angels was stedfast: and every
ansgression and disobedience receaved a iust
compence to rewarde: howe shall we escape yf
e despise so great helth? which at the fyrst begā
be prehched off the lorde hym silfe / and after
arde was confermed vnto vs warde / by them
at herde it / god bearynge witnes there to / bo-
e with sygnes and wonders also / ād with dis
rs miracles / and gyftes off the holy goost /
ccordynge to his awne will.

He hath not vnto the angels put in subiecciō

the worlde to come / where of we speake: but or
in a certayne place witnessed / sayinge: What
man / that thou arte myndfull of hym: other th
sonne of mā / that thou visitest hym? After tho
haddest for a seasō made hym lower then the a
gels: thou crounedst hym with honour and gl
ry / and hast set hym above the workes off th
hondes. Thou hast put all thyngs in subiecci
vnder his fete. In that he put all thyngs vnd
hym / he left nothynge that is not put vnder hi
Neverthelesse we yet se nott all thyngs subdu
vnto hym: but that Jesus which for a season
as made lesse then the angels / we se thorowe t
punnyshment off deeth crouned with glory a
honour: that he by the grace of god / shulde ta
of deeth for all men.

For hit becā hym / for whō are all thyngs / a
by whom are all thyngs / after that he had br
ght many sonnes vnto glory / that he shulde m
ke the lorde off their helth parfet thorowe affl
cions: For as moche as he which sanctifieth /
they which are sanctified / are all off won. F
which causes sake / he is not a shamed to call t
brethern sayinge: I will declare thy name vn
my brethren / in the myddes off the congrega
will I prayse the. And agayne: I will put my
ust in hym. And agayne: beholde here am I a
the children which god hath geven me.

For as moche then as the children were pa
takers of flesshe and bloud / he also hym silfe l
wyse toke parte with thē / for to put doune th
owe deeth hym that had lordshippe over dee
that is to saye the devyll. And that he myght

yver them which thorowe feare of deeth all thes
irlyfe tyme were in daunger of bondage. For he
in no place taketh on hym the angels: but the se
de of Abraham taketh he on hym. Wherfore in
all thyngs hit be cam hym to be made lyke vnto
his brethren/ that he myght be mercifull/ and a
aythfull hye preste in thyngs cõcernynge god/
For to pourge the peoples synnes. For in that he
ym silfe suffered/ and was tempted/ he is able
o succer them that are tempted.

The. iij. Chapter.

Wherfore wholy brethren/ parttakers off
the celestiall callige/ cõsyder the embas
eatour and hye prest of ourre professiõ Christ
Jesus/ beynge faythfull to him that sent hi/ evẽ
s was Moses in all his housse. And this man
as counted worthy of more glory thẽ Moses:
in as moche as he which hath prepared the hos
sse/ hath most honoure in the housse. Eve
y housse is prepared of some man. But he that
rdeyned all thyngs is god. And Moses verely
as faithfull in all his housse as a minister/ to
eare witnes of tho thyngs which shulde be spos
en afterwarde. But Christ as a sonne hath rus
e over the housse/ whose housse are we/ yf we kes
e stedfast confydence and reioysynge in the fays
h vnto the ende.

Wherfore as the holy goost sayth: to daye if ye
hall heare his voyce/ harden not youre hertes/
s when ye provoked in tyme of temptaciõ i the
ildernes/ where youre fathers tẽpted me/ pros
ed me/ ãd sawe my workys xl. yeare lõge. Wher

fore I was greved with that generacio ad sayd
They ever erre in their hertes: they verely have
not knowe my wayes/ so that I sware in my wra
the/ that they shulde not enter into my rest. Tak
hede brethre that there be in none of you an evyl
herte/ in vnbeleve/ that he shulde departe fron
the livynge god: but exhorte one another dayly
whill it is called to daye/ lest eny of you were ha
rde herted/ and be deceaved with synne.

We are parte takers of Christ/ so that we kep
sure vnto the ende the begynninge of the substace/
soo longe as it is said: to daye yf ye heare his voy
ce/ herde not youre hertes/ as whe ye provoked
For some/ whe they herde/ provoked: but not al
that ca out of egypt vnder moses. But with wh
ome was he depleased xl. yeares: was he not dis
pleased with them that synned: whose boddie
were overthrowen in the desart? To who swar
he that they shulde not enter ito his rest: but vn
to them that beleved nott? And we se that the
coulde not enter in/ be cause of vnbeleve.

The. iiij. Chapter.

LEt vs feare therfore lest eny of vs forsak
nge the promes of entrynge ito his rest/ sh
ulde seme to come behide. For vnto vs was it d
clared/ as wele as vnto them. But hit proffite
not the that they herde the worde/ be cause the
which herde it coupled it not with fayth. we wh
ich have beleved/ do enter ito his rest/ as cotrar
wyse he sayde to the wother: as I have sworne
my wrath/ they shall not enter into my rest. an
that spake he verely longe after that the worke

were made / from the fundacion off the worlde
layde. For he spake in a certayne place of the se-
ēth daye / on this wyse: And god did rest the se-
uenth daye from all his workꝭ. And ī this place
agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste
enter there ito / ād they to whom it was fyrst pre-
ached / entred not therī for vnbeleves sake. Aga-
yne he apoynteth in David a certayne prēfēt daye
after so longe a tyme / sayinge as it is rehearsed:
this daye if ye heare his voyce / be not harde her-
ted. For if Josue had gevē thē rest / thē wolde he
not afterwarde have spokē of another daye. Th
re remayneth therfore yet a rest vnto the people
of god. For he that is entred ito his rest doth ce-
se from his awne workes / as god did from his

Let vs study therfore to entre ito that rest / lest
eny man faule into soche an ensample off vnbe-
lefe: for the worde off god is quycke / ād myghty ī
operacion / and sharper then eny two edged sw-
arde: and entreth through / even vnto the divi-
dynge a sonder of the soule and the sprete and of
the ioyntes / and the mary: and iudgeth the tho-
ughtes ād the intentꝭ off the herte. Nether is th-
re eny creature invisible in the sight off hit: but
all thyngꝭ are naked and bare vnto the eyes off
hym / off whom we speake.

The. v. Chapter.

Seynge then thatt we have a grett hye prest
whych hath entred heven (I mean Jesus
the sonne off God) lett vs kepe oure professi-
on. For we have nott an hye prest / whych cans

not have cõpassiõ on oure infirmities: buttwas
in all poyntes tempted / in lyke manner: but yett
with out synne. Let vs therfor goo boldely vnto
the seate of grace / that we maye receave mercy /
and fynde grace to helpe in tyme of nede.

For every hye prest that is taken frõ amonge
mẽ / is ordeyned for men / in thĩgs pertaynynge to
god: to offer gyftes ãd sacryfyses for synnes: whi
ich can have compassion on the ignoraunt / and
on them that are out off the hye waye / be cause
that he hym silfe also is compased with infirmi
tie: For the which infirmities sake / he is bounde
to offer for synnes / as wele for hys awne parte /
as for the peoples. No man taketh honour vnto
hym silfe / but he that is called off God / as was
Aaron.

even so lyke wyse Christ honored not hym silfe /
that he myght be the hye prest: butt he glorifyed
hym that sayde vnto hym: thou arte my sonne /
this daye begat I the. As he also ĩ a nother pla
ce speaketh: Thou arte a prest for ever after the
order of Melchisedech. Which ĩ the dayes of his
flesshe / did offer vppe prayers ãd supplicaciõs /
with stronge cryinge and teares / vnto hym that
was able to save hym from deeth: and was also
herde / be cause he had God in reverence. And
though he were goddes sonne / yet learned he o
bedience / by tho thyngs which he suffered / and
was made parfaite / and the cause off eternall
health vnto all them that obey hym: and is cal
led of God the hye prest / after the order of Mel
chisedech.

Wherof have we many thyngs to saye which

re harde to be vttered: be cause ye are dull off
earige. For when as concernīge the tyme/ ye o
ght to be teachers/ yet have ye nede agayne th
t we teache you the fyrst principles of the wor
e of god: and are be come soche as have nede off
nylke/ and not of stronge meate: For every man
hat is feed with mylke is inexpert in the worde
f righteweſnes: For he is but a babe. But stro
ge meate belongeth to them thatt are parfect/
which thorowe custome have their wittes exer
ised/ to iudge both good and evyll also.

The. vj. Chapter.

Wherfore let vs leave the doctryne pertas
ynynge to the begynnynge of a Christen
nan/ ād let vs go vnto perfeccion/ and nowe no
more laye the foundacion of repentaunce frō des
d workes/ ād of fayth towarde god/ off bapti/
of doctryne/ and of layinge on of hondes/ and of
resuereccion from deeth/ ād of eternall iudgmēt.
And so will we do/ yf god permitt. For it is nott
possible that they/ which were once lyghted/ ād
have tasted of the hevenly gyft/ and are be come
part takers of the holy goost/ and have tasted of
the good worde of god/ and off the power off the
worlde to come: yf they faule/ shulde be renued
agayne vnto repentaūce: For as moche as they
have (as cōcernynge thē selves) crucified the sō
ne of god a fresshe/ makynge a mocke of hym.
For that erth which drynketh in the rayne whe
ich cōmeth ofte apon it/ ād bryngeth forth erbes
mete for them that dresse it/ receaveth blessynge

of god: but that groũde / which beareth thornes and bryars / is reproved / and is nye vnto cursynge: whose ende is to be burned. Nevertheles dearе frendes / we trust to se better of you / ād thynges whych a company helth / though we thus speake. For god is not vnrighteous that he shulde forget youre worke / and laboure that proceadeth of love / which love ye shewed in his name / which have ministred vnto the saynctes / ād yett minister. Yee / and we desyre that every one off you shewe the same diligence / to the encreace off the fayth / even vnto the ende: that ye faynt not / but counterfayte them / which thorowe fayth ād pacience inhēret the promyses.

For whē god made promes to Abrahā / because he had no gretter thīge to swеare by: he swаre by hym sılfe / sayīge: Surely I will blesse the / ād multiply the in dede. And so after that he had taryed a lōge tyme / he enioyed the promes. Mē verely swеare by hym that is greater them themselves / And an othe to confyrme the thynge / ys amonge them an ende of all stryfe. So god willynge very aboūdantly to shewe vnto the heyres of promes / the stablenes of his coūsayle / he added an othe / that by two immutable thynges (in which it was vnpossible that god shulde lye) we myght have parfect cosolaciō / which have fled / for to holde fast the hope that is set forth before oure faces / which hope we have as an ancre off the soule / both sure ād stedfast. Which hope also entreth in / into tho thynges which are with in the vayle / whither the fore rünner is for vs entred in / I mean Jesus that is made an hye prest for

vde/after the order of Melchisedech.

The. vij. Chapter.

THis Melchisedech kynge of Salem (which beige prest of the most hye god / met Abras ham / as he returned agayne frō the slaughter of the kynges / and blessed hī / to whom also Abras ham gave tythes of all thyngs) first is by interpretacion kynge of rightewesnes / after that kynge of Salē / that is to saye kynge of peace / with out father / with out mother / with out kynne / ād hath nether begynnynge of his tyme / nether yet ende of his lyfe: but is lykened vnto the sonne off god / and remayneth a prest for ever.

Consyder what a man this was / vnto whom the patriarke Abraham gave tythes off the spoyles. And verely those childdren off levy / which receave the office of the prestes / have a commaundement to take a cordynge to the lawe / tythes of the people / that is to saye / of their brethren / yee though they spronge out of the loynes of Abrahā. But he whose kynred is not counted amonge thē / receaved tythes of Abrahā / ād blessed hī that had the promyses. and no mā denyeth but that which is lesse / receaveth blessinge of that which is gretter. And here men that deye receave tythes. Butt there he receaveth tythes of whom it is witnessed / that he liveth. And to saye the trueth / Levy hym silfe which receaveth tythes / payed tythes in Abraham. For he was yet ī the loynes of his father Abraham / when Melchisedech met hym.

Yf nowe therfore perfeccio cā by the prestho

of the levitis (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse/after the order of Melchisedech/and nott after the order off Aarson? Nowe no dout/yf the presthod be trãslated thẽ of necessitie must the lawe be trãslated also.

For he of whom these thyngs are spoken/pertayneth vntill a nother trybe/off which/never man served at the aultre. For it is evident that oure lorde sprõge of the trybe of Juda/of which trybe spake Moses no thynge as concernige presthod.

And it is yet a more evident thinge/yf after the similitude of Melchisedech there aryse a nother prest/which is not made after the lawe of the carnall cõmaundment: but after the power of the endlesse lyfe. For he testifyeth: Thou arte a prest for ever/after the order of Melchisedech. Then the cõmaundment that went a fore/is disanulled/be cause of his weaknes and vnprofitablesnes. For the lawe made no thynge parfect: butt was an introduccion of a better hope/by which hope/we drawe nye vnto god.

And for this cause itt is a better hope/that it was not promysed with out an othe. Those prestes were made with out an oth: butt this prest with an oth/by hym that sayde vnto hym: The lorde sware/ãd will not repent: Thou arte a prest for ever after the order of Melchisedech: And for that cause was Jesus a stablysshar off a better testament.

And amonge them many were made prestes/be cause they were nott suffred to endure by

the reason of deeth. Butt this man/ be cause he endureth ever/ hath an everlastynge presthod: Wherfore he is able also ever to save them that come vnto God by hym/ seynge he ever liveth/ to make intercession for vs.

Soche an hye prest it becommeth vs to have/ which is wholy/ harmlesse/ vndefiled/ separat from synners/ and made hyar then hevēs. Whs ich nedeth not dayly (as yonder hie prestes) to offer vppe sacrifice/ fyrst for his awne synnes/ and then for the peoples synnes. For that did he ot once for all/ when he offered vppe hym silfe: For the lawe maketh men prestes/ which have nfirmitie: but the worde of the oth that cam sen e the lawe/ maketh the sōne prest/ which is pars ect for ever more.

The. viij. Chapter.

Of the thyngs which we have spoken/ this is the pyth: That we have soche an hye pre/ e that is sitten on the right honde of the seate of aiestie in heven/ and is a minister of wholy th nges/ and of the very tabernacle/ whiche God yght/ and not man. For every hye prest is ords ned to offer gyftes and sacryfises/ wherfore it of necessitie/ that this mā have some what als to offer. For he wer not a preste/ yf he were on e erth where are prestes that acordynge to the we offer giftes/ which prestes serve vnto the sample and shadowe of hevenly thyngs: even s the answer off God was geven vnto Moses hen he was about to fynnishe the tabernacle: or take hede (sayde he) that thou make all thy

yngs accordynge to the patrone shewed to the in the mount.

Nowe hath he obtayned a more excellent office/ in as moche as he is the mediator off a better testament/ which was made for better promyses. For yff that fyrst testament had bene soche a won that no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnyshe apon the housse off Israhel/ & apon the housse off Juda/ a newe testamēt/ not lyke the testament that I made with their fathers at that tyme/ when I toke them by the hondes/ to ledde them out off the londe off Egipte/ for they continued nott in my testament/ and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhell: Affter those dayes (sayth the lorde) I will put my lawes in their myndes/ and in their hertes/ I will wryte them/ & I wilbe their God/ and they shalbe my people. And they shall not teache/ every man his neghboure/ and every man his brother/ sayinge: knowe the lorde: For they shall a knowe me/ from the lest to the moste off them: For I wilbe merciffull over their iniquyties: and on their synnes and on their vnrightewesnes/ will I not thynke eny more. In that he sayth a newe testament/ he hath abrogat the olde. Nowe that which is disanulled and wexed olde/ is redy to vanysshe a waye.

The. ix. Chapter.

That fyrst tabernacle verely had iustifyinges/ and servynges off god/ and wordly holynes. For that fyrst tabernacle was made/ wherin was the candlesticke/ and the table/ and the shewebreed/ which is called wholy. With in the secõde vayle was the tabernacle/ which is called holiest off all/ which had the golden senser/ and the arcke off the testament overlayde roundabout with golde/ wherin was the golden pot with manna/ and Aarons rodde that spronge/ and the tables off the testament.. Ouer the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thynges/ we woll nott nowe speake perticularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle which excuted the service of god: Into the secõde went in the hye prest alone/ once every yeare: but not with out bloud/ which he offered for hym silfe/ and for the ignoraunce of the people: The holy goost this signifyinge/ that the waye off holy thynges was not yet openned/ whill as yet the fyrst tabernacle was stondynge/ which was a similitude off this present tyme/ in which gyftes and sacrifises are offered/ which cannot make them that minister parfect/ as pertayny̆nge to the conscience/ with meates only and dri̇nkes/ and divers wesshynges/ and iustifyinges off the flesshe/ which were ordeyned vntyll the tyme off reformacion.

But Christ beynge the hye prest off good thīges

to come/cam by a gretter/ād a moare parfayct
tabernacle/not made with hondes: that is to sas
ye/not of this maner bildynge/nether by the blo
oud of gotes/and caulves: but by his owne blos
ud/he entred once for all into the wholy place/
and founde eternall redempcion. For yf the blos
ud of oxen/and off Gotes/and the asshes off an
heyfer/when it was sprynckled/puryfied the vn
clene/as touchynge the purifiynge of the flesshe:
Howe moche more shall the bloud of Christ (wh
ich thorowe the eternall spirete/offered hym silfe
with out spot to God) pourdge oure consciences
from deed workes/for to serve the lyvynge god?

And for this cause is he the mediator off the
newe testament/that as sone (as his deeth was
fulfilled for the redempcion of those transgressi
ons that were in the fyrst testament) they which
were called/myght receave the promes off eter
nall inheritaunce. For wher soever is a testam
ent/there must also be the deeth of hym that ma
keth the testament. For the testament taketh a
uctoritie when men are deed: For it is of no val
ue as longe as he that made it is a live. For wh
ich cause also/nether that fyrst testamēt was or
deyned with out bloud. For when all the cōma
undements were redde of Moses vnto all the pe
ople/he toke the bloud of calves/and of Gotes
whith water and purple woll and ysope/and sp
rynkled both the boke ād all the people/saying
this is the bloud off the testament/which God
hath apoynted vnto you. Moreover/he sprenk
led the tabernacle with bloud also/and all th
ministrynge vessels. And almost all thynges

ccordynge to the lawe/ ar clenſed with bloud/
nd with out effuſion of bloud/ is no remiſſion.
Hit is then nede that the ſimilitudes of hevens
y thyngſ/ be purified with ſoche thyngſ: but the
evenly thyngſ thē ſelves are purified with bets
er ſacrifiſes then are theſe. For Chriſt is not ens
red into the holy places/ that are made wit hōs
es/ which are butt ſimilitudes off true thyngſ:
ut is entred into very heven/ for to apere nowe
n the ſyght of God for vs. Not to offer hym ſils
e often/ as the hye preſt entreth in to the holy pl
ce every yeare with ſtraunge bloud: for then
uſt he have often ſuffered ſence the worlde bes
an: Butt nowe in the ende off the worlde/ hath
e apered once for all/ to put ſynne to flyght/ by
he offerynge vppe off hym ſilfe. And as it is aps
ynted vnto men that they ſhall once deye/ and
hen commeth the iudgemēt/ evē ſo Chriſt was
nce offered to take a waye the ſynnes of many/
nd vnto them that loke for hym/ ſhall he apeas
e agayne/ with out ſynne vnto their health.

The. ix. Chapter.

For the lawe which hath but the ſhadewe of
goode thyngſ to come/ and not the thynges
n their owne faſſion/ can never with the ſacryfi
es whiche they offer yeare by yeare continually
ake the cōmers there vnto parfayte. For wols
e not then thoſe ſacrifiſes have ceaſed to have
ene offered? be cauſe that the offerers once pos
rged/ ſhulde have hadde no moare conſciēces
f ſinnes. Neverthelesse ī thos ſacrifiſes is there
enciō made of ſynnes every yeare. For it is vn

possible that the bloud of oxen / and off gotes sh
ulde take awaye synnes.

Wherfore when he commeth into the worlde /
he sayth: Sacrifice and offerige thu woldest not
have: but a bodie hast thou ordeyned me / holo
caustes and sacrifice for synne thou hast not alo
wed. Then I sayde: Lo I come / In the begyn
nynge off the boke is it written of me / that I sh
ulde fulfill thy will / o god. Above when he sayth
sacrifice / and offerynge / and holocaustes / and
sacrifyce for synne / thou woldest not have / net
her hast alowed (which are offered by the lawe)
then he sayde: Lo I am redy to do thy will o god
he taketh awaye the fyrst to stabilisshe the latter
By the which will we are sanctified / by the offe
rynge of the body of Jesu Christe once for all.

And every preest is redy dayly ministrynge /
and ofte tymes offereth one maner of offerynge /
which can never take awaye synnes: but this m
after he had offered one sacrifyce for synnes / sa
hym doune for ever on the right honde of god / &
fro hence forth tarieth till his foes be made his
fote stole. For with one offerynge hath he mad
parfect for ever the that are sanctified. And th
holy goost also beareth vs recorde off this / ever
when he tolde before: This is the testament tha
I will make vnto the after those dayes sayth th
lorde. And I will put my lawes in their hertes
and in their myndes I will write them / and the
ir synnes & iniquyties will I remember no m
are. And where remission of these thyngs is / th
ere is no moare offerynge for synne.

Seynge brethren that by the meanes off th

bloud of Jesu/ we maye be bolde to enter ito tha
at holy place/ by the newe ād liuynge waye/ whs
ich he hath prepared for vs/ through the vayle/
that is to saye by his flesshe. And seynge also tha
at we have an hye prest which is ruler over the
housse of god/ let vs drawe nye with a true herte
in a full fayth sprynckeled in oure hertes/ frō an
evyll conscięce/ and wesshed in oure bodies with
pure water/ and let vs kepe the profession of ous
re hope/ with oute waverīge (for he is faythfull
that promysed) and let vs consyder one another
to provoke vnto love/ and to good workes: and
let vs not forsake the felishippe that we have a
monge oure selves/ as the maner of some is: but
let vs exhorte one another/ ād that so moche the
more/ be cause ye se that the daye draweth nye.

For yff we synne willyngly after that we has
ve receaved the knowledge off the trueth/ there
remayneth no more sacrifice for synnes: but a fe
arfull lokynge for iudgement/ and violent fyre/
which shall devoure the adversaries. He that de
spiseth Moses lawe/ dyeth with out mercy vnds
er two or thre witnesses. Off howe moche sorer
punnyshment suppose ye shall he be coūted wors
thy/ which treadeth vnder fote the sonne of god:
and counteth the bloud off the testament as an
vnholy thynge/ wherwith he was sanctified/ ād
doth dishonoure to the sprete off grace. For we
knowe hym that hath sayde/ vengeaunce belon
geth vnto me/ I will recompence sayth the lorde
And agayne: the lorde shall iudge his people.
It is a fearfull thynge to faule into the hondes
off the livynge God.

Call to remembraunce the dayes that are passed in the which / after ye receaved light / ye abode a grette fyght in adversities / partly whill all men wondred and gased at you for the shame and tribulacion thatt was done vnto you / and partly whill ye becam companyons of them which so passed their tyme. For ye suffered also with my bondes / and toke a worth the spoylynge off youre goodes / and that with gladnes / remembrynge in youre selves howe that ye had in heven a better / and an enduerynge substaunce. Cast not awaye therfore youre confydence / which hath grett rewarde to recompence. For ye have nede of pacience / that after ye have done the will of god / ye myght receave the promes. For yet a very lytell whyle / and he thatt shall come will come / and will not tary: But the iust shall live by faith. And yf he withdrawe hym silfe / my soule shall have no pleasure in hym. We are not whiche with drawe oure selves vnto dampnacion / butt partayne to fayth / forto wynne oure soules.

The. vi. Chapter.

FAyth is a sure confidence off thyngs which are hoped for / and a certayntie off thyngs which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstonde that the worlde was ordeyned / by the worde off god: That by the menes of thynges whych apeare / thynges whych are invisyble myghte be knowen. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which / he obteyned

witnes that he was righteous/God testifyinge of his gyftes: by which also he beynge deed/yet speaketh.

By fayth was Enoch trãslated that he shulde not se deeth: nether was he founde: for god had taken hym awaye. Before he was taken awaye/ he obtayned reccorde/that he had pleased god: but with out faith it is vnpossible to please him. For he that cõmeth to god/must beleve that god is/ãd that he is a rewarder of them that seke hĩ.

By fayth Noe honored god/after that he was warned of thĩgs which were not sene/ãd prepared the arcke to the savige of his housholde/throwe the which arcke/he condempned the worlde/and be cam heyre of the righteweснes which cõmeth hy fayth.

By fayth Abrahã/whẽ he was called obeyed to goo out ĩto a place/which he shulde afterwarde receave to enheritaunce/and he wẽt out/not knowynge whether he shulde goo.

By fayth he removed ĩto the lõde that was promysed hĩ/as into a straunge countre/ãd dwelt in tabernacles: ãd so did Isaac/ãd Jacob/heyres with hĩ of the same promes. For he loked for a citie havynge a foundacion/whose bylder ãd maker is god.

Thorow fayth Sara also receaved strengthe to be with childe/and was delivered of a childe when she was past age/be cause she iudged him faythfull which had promysed.

And therfore spronge there of one (and of one which was as good as deed) so many in multitude/as the starres of the skye/and as the sonde of

the see shore which is innumerable.

And they all deyed ī fayth / ād receaved not the promyses: but sawe them a farre of / ād beleved thē / and saluted thē: and cōfessed that they were straungers ād pilgrems on the erthe. They that saye soche thynges / declare that they seke a countre. Also yf they had bene myndfull of that countre / from whence they cam / they had leasure to have returned agayne. Butt nowe they desyre a better / that is to save a celestiall. Wherfore god is not a shamed of thē / evē to be called their god: for he hath prepared for them a citie.

In fayth Abraham offered vppe Isaac / whē he was tempted / and he offered hym beynge hys only sonne / ī whom he had receaved the promyses: Of whom it was sayde / In Isaac shall thy seed be called: for he considered / that God was able to rayse vppe agayne frō deeth. Wherfore receaved he hī / as an ensample of the resurrection. In fayth Isaac blessed Jacob ād Esau / as concernynge thyngs to come.

By fayth Jacob when he was a deyinge / blessed both the sonnes of Joseph / and worshipped on the toppe of his ceptre.

By fayth Joseph when he deyed / remēbred the departynge of the children of Israhel / and gave commaundement of his bones.

By fayth Moses whē he was borne / was hid thre monethes of his father ād mother / be cause they sawe he was a proper childe: nether feared they the kyngs commaundement.

By fayth Moses whē he was of a gret age / refused to be called the sōne of Pharaos doughter: and chose rather to suffre adversitie with the pe-

ople of god/then to enioye the pleasurs off synne for a ceason/and estemed the rebuke off Christ gretter ryches/thē the treasure of Egipt. For he had a respecte vnto the rewarde.

By fayth he forsoke Egipt/and feared not the fearcenes of the kynge. For he endured/even as he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe/ and the effusiō of blud/lest he that destroyed the fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as by drey longe/which when the egipcians had assayed to do/they were drouned.

By fayth the walles of Jerico fell doune after they were compased a boute/seven dayes.

By fayth the harlot Raab perisshed not with thē that beleved nott/after she had receaved the spyes to lodgynge peasably.

And what shall I more saye/the tyme wold be to short for me to tell off Gedeon/off Barach/ād of Samson/ād of Jephthae. Also of David ād Samuel/and of the prophets/which thorowe fayth subdued kyngdoms/wrought righteousnes/obteyned the promyses/stopped the mouthes of Lyons/quēched the violence of fyre/escaped the edge off the swearde/off weake were made stronge/wexed valient in fyght/turned to flyght the armees of the alients. The wemen receaved their deed to lyfe agayne.

Wother were racked/and wolde nott be delivered/thatt they myght receave a better resurrection. Wother tasted off mockyngs/and scourgyngs/moreover off bondes and prison;

mēt: were stoned / were hewē a sūder / were tēpted / were slayne with sweardes / walked vppe and doune in shepes skynnes / in gotes skynnes / in nede / tribulacion / ād veracio / which the wo3lde was not worthy of: They wandred in wildernes / in mountaynes / in dens and caves of the erth.

And these all thorowe fayth obtayned good reporte / and receaved not the promes / god provisdynge a better thynge for vs / that they with out vs shulde not be made parfect.

The. vij. Chapter.

Wherfore lett vs also (seynge that we are cōpased with so gret a multitude of witnesses) laye a waye all that preseth vs doune / ād the sinne that hangeth on vs / ād let vs rūne with pacięce / vnto the battayle that is set before vs / lokynge vnto Jesus / the auctor and fynnysher of oure fayth / which for the ioye that was set before hym / abode the crosse / and despysed the shame / and is sett doune on the right honde off the trone off God. Consider therfore howe that he endured suche speakige agaynst hym of sinners / lest ye shulde be wery ed and faynte in youre myndes. For ye have not yet resisted vnto bloud shedynge / strvvynge agaynst sinne. And ye have forgottē the cōsolacio which speaketh vnto you / as vnto children: My sonne despyse nott the chastenynge of the lorde / nether faynt whē thou arte rebuked of hym: For whom the lorde loveth / hym he chasteneth: yee / ād he scourgeth every sōne that he receaveth.

Yf ye shall endure chastnynge/god offereth hī silfe vnto you/as vnto sonnes. What sōne is that whom the father chasteneth not? Yf ye be not vnder correccion (where of all are part takers) then are ye bestard̄ and not sonnes. Moreover seynge we had fathers of oure flesshe which corrected vs/and we gave thē reverence: shall nott we moche rather be in subiecciō vnto the father of spretuall gyftes and shall live? And they verely for a feave dayes/ nurtred vs after their awne pleasure: but he learneth vs vnto that which is proffitable/that we myght receave off his holines. No manner learnynge for the presēt tyme semeth to be ioyeous/but greveous: nevertheleese afterwarde it bryngeth the quyet frute off righteweesnes vnto them which therein are exercysed.

Stretch forthe therfore agayne the hōdes which were let doune/āð the weake knees/ āð se that ye have strayght steppes vnto youre fete/ lest eny haltīge turne out of the waye: yee/ let hit rather be healed. Embrace peace with all men/ āð wholynes: with out the which/ no mā shall se the lorde. And se that no mā be destitute of the grace of god/ lest eny rote of bitternes sprīge vppe and trouble: and therby many be defiled. That there be no fornicator/ or vnclene preson/ as Esau/ which for one breakfast solde his right that belonged vnto hī/ī that he was the eldest brother. Ye knowe howe that afterwarde when that he wolde have inherited the blessynge/ he was put by. His repētaunce founde no grace/ no though he desyred that blessynge with teares.

For ye are not come vnto the moũte that is tou-
ched/ād vnto burnīge fyre/ nor yet to myst ād
darcknes and tēpest of wedder/nether vnto the
sounde of a trōpe ād the voyce of wordes: which
voyce they that herde it/wisshed awaye/that the
cōmunicaciō shulde not be spoken to thē. For the-
ey were not able to abyde that which was spokē.
Yf a beast had touched the mountayne/hit mu-
ste have bene stoned/ or thrust thorowe with a
darte: even so terreble was the sight which aper-
ed. Moses sayde I feare and quake. But ye are
come vnto the mounte Sion/and to the citie off
the livynge god/the celestiall Jerusalem: and to
an innumerable sight of angels/ ād vnto the cō-
gregaciō of the fyrst borne sōnes/ which are wri-
itten in heven/and to god the iudge of all/and to
the spretes of Just and parfect men/ and to Je-
sus the mediator of the newe testament/ād to the
sprynclynge of bloud that speaketh better then
the bloud of Abell.

Se that ye despyse not hī that speaketh. For yf
they escaped not which refused hī that spake on
erth: Moche more shall we not escape/yf we tur-
ne awaye frō hī that speaketh from hevē: whose
voyce then shuke the erth/ and nowe declareth
sayinge: yet once more will I shake/not the erth
only/but also heven. No dout that same that he
sayth/yet once more/ signifieth the removynge
awaye of those thyngs which are shaken/ as off
thyngs which have ended their course: thatt the
thīgs which are not shakē maye remayne. Wher-
eforeif we receave the kyngdō which is not mo-
ved/we have grace/wherby we maye serve god
and please hym with reverence and godly feas

12 For oure god is consumynge fyre.

The.xiij. Chapter.

LEt brotherly love cõtinue. be not forgetfull to be kynde to straungers. For thereby have dyvers receaved angels ito their houses vnwares. Remenber thẽ that are ibõdes/ even as though ye were bounde with thẽ. Be myndfull of thẽ which are i adversitie/ as ye which are yet iyoure bodies. Let wedlocke be had ipryce in all poynts/ ãd let the chãber be vndefiled: for whore kepers/ ãd advoutrars god will iudge. Let yours recõversacion be with out coveteousnes/ ãd be cõtent with that ye have allredy. For he verely said: I will not fayle the/ nether forsake the: that we maye boldly saye: The lorde is my helper/ and I will nott feare what man doeth vnto me. Remẽber thẽ which have the oversight of you/ which have declared vnto you the worde of god: cõsider the conversacion off their livynge/ and counterfet their fayth.

Jesus Christ yesterdaye ãd to daye/ ãd the same cõtinueth for ever. Be not caryed hidder ãd thydder with divers ãd straunge learnynge. For it is a good thige that the herte be stablisshed with grace/ ãd not with meates/ which have not profited them that have had their pastyme in thẽ. We have an anltre wherof they maye nott eate which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie preest to pourge sine) are bournt with out the tẽtes. Therfore Jesus/ to sãctifye the peple with his awne bloud/ suffered with

out the gate. Let vs goo forth therfore out of the tentes/and suffer rebuke with hī. For here have we no cōtinuynge citie: but we seke a cite to come.

For by hī offer we the sacrifice of laude all was yes to god: that is to saye the frute of those lypps es/which cōfesse his name. To do goode/ād to dis stribute forget not/for with suche sacrifises god is pleased. Obeye thē that have the oversight of you/ād submit youre selves to thē/for they wats che for youre soules/even as though they shulde geve a cōptes for them: that they maye do it with ioye/ād not with grefe. For that is an vnproffis table thynge for you. Praye for vs. We have cōs fidence be cause we have a good conscience in all thyngs/and desyre to live honestly. I desire you therfore somwhat the moare haboūdantly/ths at ye so do/that I maye be restored to you quycly

The god of peace that brought agayne frō des th oure lorde Jesus Christ/the gret shepherde of the shepe/thorowe the bloud of the everlastynge testament/make you parfet in all workys/to do his will/and bryng to passe/that whatsoever ye do/maye be accepted in his sight/by the meas nes of Jesus Christ. To whō be prayse for ever whill the worlde endureth Amen.

I beseche you brethren/suffre the wordes of ers hortaciō: For we have written vnto you ī feawe wordes. Knowe the brother Timothe/whom we have sent from vs/with whom (yf he come shortly) I will se you. Salute thē that have the oversight of you/and all the saynctes. They off Italy/salute you. Grace be with you all Amen.

Sent from Italy by Tmotheus.

The pistle off S. James.

The fyrst Chapter.

IAmes the seruaunt off God / and off the lorde Jesus Christ / sendeth gretynge to the xij. trybes which are scattered here and there. My brethrē / count it exceedynge ioye when ye faule into divers temptacions / remembrynge howe that the tryinge off youre fayth bringeth pacience: and let pacience have her parfect worke / that ye maye be parfect and sounde / that nothynge be lackynge vnto you.

Yff eny that is amonge you lake wisdom / let hym axe off God (which geveth to all men wythouten doublenes / and casteth no man in the teth) and it shalbe geven hym: but let hym axe in fayth / and waver not. For he that douteth is lyke the waves off the see / tost off the wynde / and caried with violence. Nether let that man thynke that he shall receave eny thynge off God. A waverynge mynded man is vnstable in all his wayes.

Let the brother off lowe degre reioyce in that he is exalted / and the ryche in that he is made lo-

we. For even as the flower off the grasse shall h
vanny sshe awaye. The sonne is rysen with hea
te/and the grasse is widdered/and his flower i
faulen awaye/and the beautie off the fassion of
it is perisshed: even so shall the riche man perish
he in his aboundance.

Happy is the man that endureth in temptaci
on/for when he is tryed he shall receave the cro
une of lyfe/which the lorde hath prepared for t
em that love hym.

Let no man saye when he is tempted that h
is tempted of god: for god tempteth not vnto ev
yll: he tempteth no mā: But every man is tēpted
drawne a waye/and entysed of his awne cōcup
scence. Then when lust hath cōceaved/she bri
geth forth synne/ād synne when it is fynisshed
bryngeth forthe deeth.

Erre not my deare brethren. Every good gy
fte/and every parfait gyft/is from above and
commeth doune from the father off light/with
whom is no variablenes/nether is he chaunged
vnto darknes. Of his awne will begat he vs wi
th the worde off lyfe/that we shulde be the fyrst
of his creatures.

Wherfore deare brethren/let every man be
swyfte to heare/slowe to speake/ād slowe to wra
athe. For the wrathe off man worketh not that
which is righteous before God.

Wherfore laye a parte all filthynes/all supe
rfluite off maliciousnes/and receave with mek
nes the worde that is grafted in you/which is a
ble to save youre soules: And se that ye be doares
of the worde ād not heares only/deceavige you

owne seves. For yff a man heare the worde/
nd do it not/ he is lyke vnto a man that behold=
h his boddyly face in a glasse. For as sone as
e hath loked on hym silfe/ he goeth his waye/
nd hath immediatly forgotten what his fassi=
n was: but whosoever loketh in the parfait las
e off libertie/ and continueth therein (yf he be=
ot a forgettfull hearer/ but a doar off the wor
e) he shalbe happi in his dede.

Yff eny man amonge you seme devoute/ and
frayne not his tonge: but deceave his owne he=
te/ this mannes devocion is in vayne. Pure de=
ocion and vndefiled before God the father/ is
his: To vysit the frendlesse/ and widdowes in
heir adversite/ and to kepe hym silfe vnspotted
rom the worlde.

The. ij. Chapter.

BRethrē have not the fayth of oure lorde Je
sus Christ the lorde off glory in respecte off
persons. Yff there come into youre company a
man with a golden rynge/ ād in goodly aparrell
nd there come in also a povre man in vyle rayn=
nt/ and ye have a respecte to hym that weareth
he gaye clothynge and saye vnto hym: Sit thou
here in a goode place: and saye vnto the povre/
tonde thou there/ or sit here vnder my fote stole:
are ye not even parciall in youre selves/ and has
e iudged after evyll thoughtes?

Harken my deare beloved brethren/ hath not
God chosen the povre off this worlde/ which a=
ryche in fayth/ and heyres off the kyngdom/

which he promysed to them that love hym? Bu
ye have despised the povre. Are not the rych the
which opresse you: ād they which drawe you bes
ore iudges? Do not they speake evyll of that go
od name that is called on over you?

Yf ye fulfill the royall lawe accordynge to th
scripture which sayth: Thou shalt love thyne n
ghbour as thy silfe/ ye do wele: but yf ye regard
one person more then another/ ye commit synne.
and are rebuked off the lawe as transgressours
Whosoever shall kepe the whole lawe/ ād yet f
yle in one poynt/ he is gyltie in all. For the tha
sayde: Thou shalt not commit fornicacion/ say
de also: thou shalt not kyll. Though thou shall
do no fornicacion/ yet yff thou kill/ thou arte
transgresser off the lawe. So speake ye/ ād so d
as they that shalbe iudged by the lawe off liber
tie. For there shalbe iudgement merciles to hym
that sheweth no mercy/ ād mercy reioyseth aga
ynst iudgement:

What avayleth it my brethren/ though a mā
saye he hath fayth/ when he hath no dedes? Cā
fayth save hym? Yff a brother or a sister be na
ked or destitute off dayly fode/ and one of you sa
ye vnto them: Departe in peace/ God sende you
warmnes and fode: not withstondynge ye geve
them not tho thyngs which are nedfull to the bo
dy: what helpeth it them? Evē so fayth/ yf it ha
ve no dedes is deed in hit silfe.

But one shall saye: Thou hast fayth/ and I
have dedes: Shewe me they fayth by thy dedes:
and I will shewe the my fayth by my dedes. Bes
leveste thou that there is one god? Thou doest we

The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man/ at fayth with out dedes is deed? Was not Abraham oure father iustifyed off his dedes whē he offered Isaac his sonne apon the aultre? Thou seyst howe that fayth wroght in his dedes/ and rough the dedes was the fayth made parfet. nd the scripture was fulfilled which sayth: Abraham beleved god/ and it was reputed vnto m for righteweſnes: and he was called the frende off God. Ye se then howe that off dedes a man is iustified/ and nott off fayth only. Lykewyse also was not Raab the harlot iustifyed hen she receaved the messengers/ and sent thē at a nother waye? For as the body/ with out e spirete is deed/ evē so fayth with out dedes is ed.

The.iij. Chapter.

MY brethren/ be not every man a master/ Remembrynge howe that we shall receave the more damnacion. For in many thyngs we nne all. Yff a man synne not in worde/ he is a arfect man and able to tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs/ and we turne aboute all e body. Beholde also the shippes/ which thoughe they be so gret/ and are dryven off fearce wyes/ yet are they turned a bout with a very small helme/ whither soever the violence off the gouernes woll: evē so the tonge is a littell member nd bosteth grett thyngs.

Beholde howe gret a thynge a litell fyre kyn-

dleth/and the tonge is fyre/ and a worlde off u
ckednes. So is the tonge set amoug oure mem
bers/that it defileth the whole body/and settet
a fyre all that we have off nature/ and is it sil
sett a fyre/even off hell.

All the natures off beastes/and off byrdes
and off serpentes/and thynges of the see/ar mu
ked and tamed off the nature off man. But th
tonge can noman tame. Yt is an vnruely evy
full off deedly poyson. Therwith blesse we Go
the father/and therwith curse we men which a
re made vnto the similitude off God. Out off o
ne mought proceadeth blessynge and cursynge
My brethren these thynges ought not soo to be
Doth a fountayne sende forth at one place swe
water/and bytter also? Can the fygge tree/ m
brethren/beare olive beries: other a vyne bea
fygges? So can no fountayne geve bothe sa
water and fresshe also. Who ys wyse and end
ued with learnynge amonge you? Let hym she
we the workes of his good conversacion in mek
es that ys coupled wyth wisdom.

Yff ye have bitter envyinge amonge you/ &
stryfe in youre hertes/reioyce not: nether be lya
rs agaynst the trueth. This wisdom descendet
not frō above: but is erthy/and naturall/ &d d
vlysshe: For where envyinge and stryfe is/ther
is vnstablenes/ &d all māner of evyll workes: bu
the wisdō that is from above/is fyrst pure/ th
peasable/gentle/and easy to be entreated/full o
mercy and good frutes/with out iudgynge/ an
with out simulacio: yee/ &d the frute of righte
esnes is sowen in peace/ of thē that kepe peace.

The.iiij. Chapter.

FRom whence cõmeth warre/and fightynge amonge you? come they not here hence? evẽ of youre volupteousnes that rayneth in youre members. Ye lust/and have not. Ye envie and have indignacion/and cannot come by it. Ye fight and warre/ãd have not/be cause ye axe not. Ye axe and have not/be cause ye axe a mysse/for to consume it apõ youre volupteousnes. Ye advoutrars/and wemen that breke matrimonie: knowe ye not howe that the frendshippe off the worlde is enmitie to godwarde? Whosoever wil be a frende of the worlde/is made the enemie of god. Do ye suppose that the scripture sayth ī vaine: The spirete that dwelleth in you/lusteth evẽ contrary to envie: but geveth more grace.

Submit youre selves to god/and resist the devyll/ãd he will flye frõ you. Drawe neye to god/and he will drawe neye to you. Clense youre hondes ye synners/and pourdge youre hertes ye waveringe mynded. Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge/and youre ioye to hevynes. Cast doune youre selves before the lorde/ãd he shall lift you uppe. Backbyte not one another/brethren. He that backbyteth hys brother/and he that iudges his brother/backbyteth the lawe/ãd iudgeth the lawe: but and yf thou iudge the lawe/thou art not an observer of the lawe: but a iudge. There is one lawe gever/which is able to save ãd to destroyre. what art thou that iudgest another mã

Go to nowe ye that saye: to daye ãd to morowe

let vs go into soche a citie and cõtinue there a ye
are and beye / and sell / and wynne: and yet can
not tell what shall happen to morowe. For wh
at thige is youre lyfe? hit is evẽ a vapoure tha
apereth for a lytell tyme / and then vanysshetl
awaye: For that ye ought to saye: yff the lord
will and yf we live / let vs do this or thatt. But
nowe ye reioyce in youre bostynges. All soche re
ioysynge is evyll. Therfore to hym that knowe
th howe to do good / and doth it not / it is syn
ne.

The. v. Chapter.

Go to nowe ye Ryche men. Wepe / and how
le on youre wretchednes that shall come a
pon you. Youre ryches is corrupte / youre gar
mentf are moth eaten. Youre golde and your
silver are cankred / and the rust off them shalb
a witnes vnto you / and shall eate youre flesh
as it were fyre. Ye have heaped treasure toged
der in youre last dayes: Beholde the hyer off th
laboures which have reped doune youre felde
(which hyer is of you kept backe by fraude) cry
eth: and the cryes off them which have reped / a
re intred into the eares off the lorde off Sabao
th. Ye have lived in pleasure on the erth and i
wantannes. Ye have norysshed youre hertes
as in a daye off slaughter. Ye have condemp
ned and have killed the iuste / ād he hath not re
sisted you.

Be pacient therfore brethren / vnto the com
mynge of the lorde. Beholde the husbande ma
wayteth for the precious frute off the erth / and

hath longe pacience there vppon/vntill he reces
ave the yerly and the latter rayne. Be ye also pas
cient therfore/ and settle youre hertes/ for the
commynge off the lorde draweth neye. Grodge
not one agaynst another brethren/ lest ye be das
mpned. Beholde the iudge stondeth before the
dore. Take (my brethren) the prophettꝭ for an
ensãple of sufferynge adversitie/ãd of longe pas
cience/ which spake in the name of the lorde. Bes
hodte we counte them happy which endure. Ye
have herde of the pacience of Job/ and have kns
owen what ende the lorde made/ For the lorde is
very pitifull/ and mercifull.

Butt above all thyngꝭ my brethren/ sweare
not/ nether by heven/ nether by erth/ nether by
eny wother othe. Let youre sayinge be ye ye/ nas
ye naye: lest ye faule into ypocrysy. Ys there eny
amonge you that is evyll vexed? let hym praye.
Ys there eny man amonge you that is mery? let
hym synge psalmes. Ys there eny man deseased
amonge you? Lett hym call for the seniours off
the congregacion/ãd lett them praye over hym/
and anoynte hym with oyle in the name off the
lorde: and the prayer off fayth shall save the
sicke/ and the lorde shall rayse hym vppe: and yf
he have committed synnes/ they shalbe forgevẽ
hym.

Knowledge youre fautes one to another: and
praye one for another/ that ye maye be healed.
The prayer off a ryghteous man avayleth mos
che/ yf it be ferveut. Helias was a man in daun
ger to tribulacion as we are/ and he prayed in
his prayer/ that it myght not rayne: and it rays

ned nott on the erth by the ſpace off thre yeares and ſixe monethes. And agayne he prayed / and the hevē gave rayne / ād the erth brought forth her frute.

Brethren yf eny off you erre from the trueth / and a nother convert hym / lett the ſame knowe / that he whych converted the ſynner from goynge aſtraye out of his waye / ſhall ſave a ſoule from deeth / and ſhall hyde the multitude off ſynnes.

The ende of the piſtle off Saynct James.

The piſtle off ſanct Judas.

IVdas the ſervaunt of Jeſus Chriſt / the brother off James / To them which are called and ſanctified in god the father / and preſerved ī Chriſt Jeſus. Mercy vnto you / ād peace ād love be multiplied.

Beloved / when I gave all diligence to write vnto you off the cōmen health: itt was nedfull for me to wryte vnto you / to exhorte you / that ye ſhulde continnally labour in the fayth / which was once geven vnto the

aynctes. For there are certayne craftely crept in/
of which it was writtē afore tyme vnto soche iu=
gemēt/ They are vngodly/ and turne the grace
foure lorde God vnto wantannes/ And denye
God the only lorde/ and oure lorde Jesus Chris
ist.

My mynde is therfore to put you in remēbrās
nce/ for as moche as ye once knowe this/ howe
hatt the lorde (after thatt he had delivered the
eople out of Ægipt) destroyed thē which afters
arde beleved not: The angels also/ which kept
ot their fyrst estate: but lefte their owne habis
acion/ he hath reserved i everlastynge chaynes
nder darknes vnto the iudgement of the greate
aye. even as Sodom/ and Gomor/ and the citis
s aboute them (which in lyke maner defiled thē
elves/ with fornicaciō/ and folowed straunge
lesshe) are set forth for an ensample/ and suffre
he vengeaunce of eternall fyre. Lykwyse these
remers defyle the flesshe/ despyse rulars/ and
peake evyll of them that are in auctorītie.

Yet Michael the archangell (when he strove
gaīst the devyll/ ād disputed about the body of
Moses) durst nott geve raylynge sentence/ butt
ayde: The lorde rebuke the. Butt these speake e=
yll of those thīgs which they knowe not. In tho
hyngs which they knowe naturally (as beastes
which are with out reason) they corrupte them
elves. Wo be vnto them/ for they have folowed
he waye of Cayn/ and are spylt in the errour of
Balam for lukers sake/ and are caste a waye in
he treason of Core.

These are spottes which of youre kidnes feast

togedder/with out feare/fedynge them selves.
Cloudes they are with outē water/caried about
off wyndes: Trees rotten in authum/vnfruit-
full/twyse deed/and plucked vppe by the rotes.
They are the ragynge waves off the see/fomyn-
ge out their awne shame. They are wandrynge
starres/to whom is reserved the myst of darck-
nes for ever.

Enoch the sevēth from Adam prophesied be-
fore of suche saying: Beholde/the lorde shall co-
me with thousandf of syntf/to geve iudgement
agaynst all men/and to rebuke all that are vn-
godly amonge them/of all their vngodly dedes/
which they have vngodly cōmitted/ād of all th-
eir cruell speakyngf/which vngodly sinners ha-
ve spoken agaynst hym.

These are murmurers/complayners/walk-
ynge after their awne lustes/whose muthes sp-
eake proude thyngf. They have men in greate
reverence be cause off avauntage. But ye derly
beloved remember the wordes which were spo-
ken before off the Apostles off oure lorde Jesus
Christ/howe that they tolde you thatt there sh-
ulde be begylers in the last tyme/which shulde
walke after their owne vngodly lustes. These a-
re makers off sectes/naturall/havynge no spre-
te.

But ye derly beloved/edyfie youre selves in
youre most wholy fayth/prayinge in the wholy
goost/and kepe youre selves in the love of God/
lokīge for the mercy of oure lorde Jesus Christ/
vnto eternall lyfe. And have compassion on so-
me/separatynge them: ād wother save with fe-

are/pullynge them out of the fyre/and hate the fylthy vesture of the flesshe.

Vnto hym that is able to kepe you/thatt ye faule nott/and to present you fautlesse before the presence off hys glory with ioye/that ys to saye/to God oure saveour whyche only ys wyse/be glory/majestie/dominiõ/ād power/ nowe and for ever Amen.

The revelacion off sanct Jhon the devine.

The fyrst Chapter.

The revelaciõ of Jesus Christe/ which god gave vnto hĩ/ forto shewe vnto his servaunt̃ thyngs which muste shortly come to passe. And he sent and shewed by hys angell vnto hys servaunt Jhon/ whych bare recorde off the worde off god/ and off the testimony off Jesus Christe/ ãd of all thyngs that he sawe. Happy is he that redith/ ãd they that heare the wordes of the prophesy/ ãd kepe thoo thyngs which are writtẽ therin. For the tyme is at honde.

Jhon to the vij. congregaciõs in Asya. Grace be with you ãd peace/ from hym which is/ ãd which was/ and which is to come: and from the vij. spretes which are present before his trone/ ãd from Jesus Christ which is a fayhtfull witnes/ and fyrst begotten of the deed: ãd lorde over the kynges of the erth. Vnto hym that loved vs and wesshed vs from oure synnes in his awne bloud ãd made vs kynges and prestes vnto god his father/ be glory/ and dominion/ for ever more amen. Beholde he commeth with cloudes/ and all eyes shall se hym: ãd they also which peersed

hi. And all kynred of the erth shall wayle. even so amen. I am Alpha and Omega/ the begynnyge ād the endinge/ sayth the lorde almyghty/ which is and which was and which is to come.

Jhon youre brother and companyon ītribulacion/ and in the kyngdom and pacience which is in Jesu Christe/ was ī the yle of Pathmos for the worde of god/ and for the witnessynge of Jesu Christe. I was in the sprete on a sondaye/ and herde behynde me/ a gret voyce/ as itt had bene of a trompe sayinge: I am Alpha ād Omega/ the fyrst and the laste. That thou seiste write in a boke/ and sende hit vnto the congregacions which are ī Asia/ vnto Ephesus/ ād vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

And I turned bake to se the voice that spake to me. And when I was turned: I sawe vij. golden cādelstyckf/ ād in the mydd of the candelstyckf/ one lyke vnto the sone of mā clothed with a lynnen garmēt doune to the ground/ and gyrd about the pappes with a golden gyrdle. His heed/ and his heares were whyte/ as whyte woll/ ād as snowe: ād his eyes were as a flame of fyre: ād his fete lyke vnto brasse/ as though they brent ī a fornace: and his voyce as the sounde of many waters. And he had ī his right hōde vij. starres. And out of his mougth went a twoo edged swearde. And his face shone even as the sunne ī his strengthe.

And when I sawe hym/ I fell at his fete/ evē as deed. And he layde hys ryght honde apō me/

sayinge vnto me: feare not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And beholde I am a lyve forever more/ and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou haste sene/ and the thyngs which are/ and the thyngs which shalbe fulfylled here after: and the misteri off the vij. starres which thou sawest in my ryght honde/ and the vij. golden candelstyckes. The vij. starres are the angells off the vij. congregacions: And the vij. candlestyckes which thou sawest are the vij. congregacions.

The seconde Chapter.

UNto the angell off the congregacion off Ephesus wryte: These thyngs sayth he that holdeth the vij. starres in his ryght honde/ and walketh in the myddes of the vij. golden candlestyckes. I knowe thy workes/ and thy labour/ and thy pacience/ and howe thou cannest not forbeare them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and haste suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Nevertheless I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ ād do the fyrst workes. Or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ except thou repent. Butt this thou haste because thou haste hated the dedes off the Nicolaitans/ which dedes I also hate. Lett hi that hath eares

heare/what the sprete sayth vnto the congrega-
cions. To hym that overcommeth/ wyll I geve
to eate off the tree of lyfe/which is in the myddes
off the paradice off God.

And vnto the angell off the congregacion off
Smyrna wryte: These thyngs sayth he that is fy
rst/ and the laste/ which was deed and is alive.
I knowe thy workes and tribulacion and povers
tie/ but thou art ryche: And I knowe the blaspe-
my off them whiche call them selves iewes ād ar
not: but are the congregaciō of sathā. Feare no-
ne off thoo thyngs which thou shalt soffre. Beh-
olde/ the devyll shall caste off you into preson/
to tempte you/ and ye shall have tribulacion .x.
dayes. Be faythfull vnto the deeth and I wyll
geve the a croune off lyfe. Let hym that hath es-
aris heare/ what the sprete sayth to the congre-
gacions: He that overcommeth shall not be hur
te off the seconde deeth.

And to the angell/ of the congregacion in pe-
rgamos wryte: This sayth he which hath the sh
arpe swearde with two edges. I knowe thy wo-
rkes ād where thow dwelleste/ evyn where Sath-
ans seateys/ and thou kepeste my name ād hast
not denyed my fayth. And in my dayes Antipas
was a faythfull witnes off myne/ which was sl-
ayne amonge you where sathan dwelleth. Butt
I have a fewe thīgs agaynst the: that thou hast
there/ they thatt mayn tayne/ the doctryne off
Balam which taught in balake/ to put occasion
off syn before the chylderne off Israhell/ thatt
they shulde eate off meate dedicat vnto ydolles/
and to commyt fornicacion. Even so haste thou

them that mayntayne the doctryne off the Nicos-
laytans/which thynge I hate. But repent or el-
les I will come vnto the shortly and will fyght
agaynste them with the swearde of my mought.
Lett hym that hath eares heare what the spyrete
sayth vnto the congregaciōs: To hym that over-
commeth will I geve to eate mãna that is hyd.
and will geve hym a whyte stone/ and in the sto-
ne a newe name wrytten / which no man know-
eth/savinge he that receaveth hit.

And vnto the angell off the congregecion off
Theatira write: This sayth the sonne of god/ w-
hich hat his eyes lyke vnto a flame of fyre/whose
fete are lyke brasse: I knowe thy workꝭ and thy
love/service/and faygh̄t/ and paciēce/ and thy
dedes / which are moe at the laste then att the
fyrste: Notwithstondinge I have a feawe thyn-
gꝭ agaynste the/that thou sofferest that woman
Jesabell/which called her sylfe a prophetes to te-
ache and to deceave my servauntꝭ/to make them
commyt fornicacion/ ād to eate meatꝭ offered v-
ppe vnto ydollꝭ. And I gave her space to repent
off her fornicacion and she repented not. Behol-
de I will caste her into a beed/and them that cō-
myt fornicacion with her into gret adversite/ex-
cepte they repent of their deades. And I will kyl
her children with deeth. And all the congregaci-
ons shall knowe that I am he which searcheth
the reynes ād hertes. And I will geve vnto eve-
ry one of you accordynge vnto youre workꝭ.

Vnto you I saye / and vnto other of them of
Thiatyra as many as have nott this lernynge /
and which have not knowen the depnes of Sat-

an(as they saye) I will put apon you none oth
er burthē/ but that which ye have alreddy. Hols
de fast tyll I come/ and whosoever overcommes
th and kepeth my workꝭ vnto the ende/ to hyme
will I geve power over naciōs/ and he shall rus
le them with a rodde of yeron: and as the vessels
off a potter/ shall he breake them ho shevers.
Even as I receaved off my father. And I will
geve hī the mornynge starre. Let hym that has
th eares heare what the sprete sayth to the congs
regacions.

The. iij. Chapter.

AND wryte vnto the angell of the congrega:
cion of Sardis: this sayth he that hath the
sprete of god/ and the vij. starres. I knowe thy
workꝭ/ thou haste a name that thou lyveste/ and
thou are deed. Be awake and strengthe the thyn
gꝭ which remayne/ that are redy to deye. For I
have not founde thy workꝭ perfaycte before god
Remember therfore howe thou hast receaved
and hearde/ ād holde faste/ and repent. Yf thou
shalt not watche/ I wyll come on the as a thefe/
and thou shalt not knowe what houre I wyll co:
me apon the. Thou haste a feawe names in Sa
rdis/ which have not defyled their garmentes/
and they shall walke with me in whyte/ for they
are worthy. He that overcommeth shalbe clo:
thed in whyte araye/ and I will not put out his
name out of the boke of lyfe/ and I will confesse
his name before my father/ ād before his āgellꝭ.

Let hym that hath earys heare what the ſprete ſayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This ſayth he that is holy and true/which hath the kaye off David: which openyth and noman ſhutteth/ and ſhutteth and no man openeth. I knowe thy worke. Beholde I have ſet before the an open dooze/and no man can ſhutt hit/foz thou haſte a lyttell ſtrengthe/ and haſte kepe my ſayngf: and haſte/not denyed my name. Beholde. I put them of the congregacion of Sathan/ which call them ſelves Jewes and are not/ butt do lye. Beholde I will make them that they ſhall come and worſhippe before thy fete: and ſhall knowe that I have loved the.

Be cauſe thou haſt kept the wordes of my pacience/and I wyll kepe the from the houre of tẽptacion/which will come apõ all the worlde/ to tempte them that dwell apon the erth. Beholde I come ſhortly. Holde that which thou haſte/ that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the tẽple off my God/and he ſhall goo no more oute. And I will wryt apon hym/the name off my god/ãd the name off the cite off my god/newe Jeruſalẽ/ which cõmeth doune oute of hevyn from my god and I will wryte apon hym my newe name. Let hym that hath eares/heare what the ſprete ſayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte: This ſayth (amen) the faythfull and true witnes/ the begynnynge off the creatures off God. I knowe thy worke that

thou arte nether colde ner hott: I wolde thou were colde or hotte. So then be cause thou arte betwene bothe / and nether colde ner hott / I will spew the oute of my mought: be cause thou sayst thou arte riche ād increasyd with goodds / and hast nede off nothinge / ād knowest not howe thou arte wretched and miserable / povre / blynde / and nakyd. I consell the to bye off me golde tryed in the fyre / that thou mayste be riche: ād white raymēt / that thou mayste be clothed / that thy fylthy nakednes do not apiere: ād anoynt thyne eyes with eye salve / that thou mayste se.

As many as I love / I rebuke and chasten. Be fervent therfore and repent. Beholde I stō de at the doore and knocke. Yff eny mā heare my voice ād opyn the doze / I will come in vnto hym and will suppe with hym / and he with me. To hym that overcommeth will I graunte to sytt with me in my seate / evyn as I overcam ād have sytten with my father / in his seate. Lett hym that hah eares heare what the sprete sayth vnto the congregacions.

The. iiij. Chapter.

After this I loked / and beholde a dore was opene in heven / and the fyrste voyce which I harde / was as hit were of a trompet talkinge with me / which said: come vppe hydder / and I will shewe the thyngs which muste be fulfyllyd here after. And immediatly I was in the sprete. and beholde / a seate was put in heven and won sat on the seate. And he that sat was to loke apon lyke vnto a iaspar stone / and a sardyne stone:

And there was a rayne boll aboute the seate/ to loke apon/ lykevnto an emeralde. And aboute the seate were xxiiij. seatf. And I sawe on the seates. xxiiij. seniours syttinge clothed in whyte raymēt/ād had on their heddes crounes of gold.

And out of the seate proceded lightnynges/ and thoundryngf/ād voices: ād there wer vij. lampes off fyre/ byrnige before the seate/ which are the vij. sprettf off God. And before the seate there was a see off glasse/ lyke vnto cristall/ and in the myddes of the seate/ and rounde aboute the seate/ wer iiij. biestes full off eyes before and behynde. And the fyrste biest was lyke a lion/ the seconde biest lyke a caulfe/ and the thyrde bieste had a face as aman/ and the fourthe bieste was lyke a flyinge egle. And the iiij. biestes had eche one off them vj. wynges aboute hym/ and they were full off eyes within. And they had noo reste daye nether nyght sayinge: holy/ holy/ holy/ lorde god almyghty/ which was/ and is/ and is to come.

And when those beestes gave glory and honour and thankf to hym that sat on the seate/ which levith ever more/ the xxiiij. seniours fell doune before the trone/ before hym that sat on the trone/ and worshipped hym thatt levith ever/ and caste their crounes before the trone sayinge: thou arte worthy lorde to receave glory/ and honoure/ and power/ for thou haste created all thīgf/ and for thy wyllis sake they are/ and were created.

And I sawe in the right honde of hym/ths
at sat in the trone/ a boke written with in
nd on the backside/ sealyd with vij. seales. And
I sawe a stronge angell which cryed with a lous
e voyce: Who is worthy to open the boke/ and
o loose the seales theroff. And no man in hevyn
er in erth/ nether vnder the erth/ was able to
pen the boke/ nether to loke thereon. And I we
te moche/ be cause/ no man was founde wor
hy to open/ and to rede the boke/ nether to loke
hereon.

And one off the seniours sayde vnto me: wepe
not: Beholde a lion bein ge off the tribe off Ju
a/ the rott off Dauid/ hath obtayned to open
he boke/ and to lose the vij. seales theroff. And
I behelde/ and loo/ in the mydd of the seate/ ād
off the iiij. biestes/ and in the mydd off the seni
ours/ stode a lambe as though he had bene kyl
ed/ which had vij. hornes and vij. eyes/ which
are the spretts off God/ sent into all the worlde.
And he cam and toke the boke oute off the right
honde of hym that sate apon the seate.

And when he had taken the boke/ the iiij. bes
tes and xxiiij. seniours fell doune before the lam
be/ havynge harpes and golden vialles full
off odoures/ which are the prayers off saynct
and they songe a newe songe saynge: thou art wo
rthy to take the boke and to open the seales thes
of/ for thou waste kylled and haste redemed vs
by thy bloud/ out off all kynredd/ and tonges/
ād people/ ād nacions/ and haste made vs vnto
oure god/ kyngs and prests and we shall raygne
on the erth.

And I behelde/ and I herd tha voyce off ma
ny angylles aboute the trone/ and off the bieſtes
and off the seniours/ and I herde thousand the
ousandes/ saynge with a lowde voyce: Worthy
is the lambe that was killed to receave power/
and riches and wisdom and strenghte/ and ho
nour and glory/ and blyſſynge. And all creatur
es/ which are in hevyu/ and in the erth/ and vn
der the erth/ and in the see/ ād all that are in the
herd I saynge: blyſſinge honour/ glory/ and po
wer/ be vnto hym/ that sytteth apon the seate/
and vnto the lambe for ever more. And the. iiij.
bieſtes sayd: amen. And the xxiiij. seniours fell
apon their faces/ and worshypped hym that ly
veth for ever more.

The. vj. Chapter.

And I sawe when the lambe openyd one of
the seales/ and I herde one of the iiij. bieſt
saye (as hit wer the noyse off thonder) come and
se. And I sawe/ and beholde there was a whyte
horsse and he that satt on hym had a bowe/ and
a croune was gevyn vnto hym/ and he went for
th conqueringe and forto overcome. And when
he opened the seconde seale/ I herde the seconde
bieſte saye: come and se. And there went out an
other horsse that was red/ and power was geve
to hym that satte there on/ to take peace from the
erth/ and that they shulde kyll one another: and
there was geven vnto hym a gret swearde.

And when he opened the thyrde seale/ I her
de the thyrde bieſte saye: come and se. And I be
helde and lo/ a blacke hors/ and he that satt on

hym/had a payre of balances in hishonde. And I herd a voyce in the myddes off the iiij. bestes saye: a measure of whete for a peny/ and iij. measures of barly for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale/ I hers de the voyce of the fourthe beste saye: come and se. And I loked. and beholde a grene horsse/ &d his name that satt on hym was deeth/ and hell folowed after hym/ and power was geven vnto them over the fourthe parte off the erth/ to kyll with swearde/ and with honger/ &d with deeth/ that cometh of vermen of the erth.

And when he opened the fyfte seale/ I sawe vnder the aultre/ the soules of thē that were kyls led for the worde of God/ and for the testymony which they had/ &d they cryed with a lawde voyce sayinge: Howe longe tariest thou lorde holy &d true/ to iudge &d to avenge oure bloud on thē em that dwell ō the erth? And longe whyte garments wer geven vnto every one off them. And hit was sayde vnto them that they shulde reste for a lyttle seasō vntyll the nomber off their felos wes/ and brethren/ and of them that shulde be kylled as they were/ were fulfylled.

And I behelde when he opened the sixte seale/ and loo there was a grett erthquake/ &d the sunne was as blacke as sacke clothe made of heare. and the mone wexed even as bloud. and the stars res of heven fell vnto the erth/ even as a fygge tree castith from her her fyggs/ when she is shas ken off a myghty wynde. And heven vanysshed awaye/ as a scroll when hitt is rolled togedder.

And all mountayns and yles / were moved out of their places. And the kyngs of the erth / and the grett men / and the ryche men / and the chefe captaynes / and the myghty men / and every bōd man / and every free man / hyd them selves in dēs nes / and in rocks off the hylles / and sayde to the hylles / and rocks: fall on vs / and hyde vs from the presence off hym that sytteth on the seate / and from the wrath of the lambe / for the grete daye off hys wrathys come / And who can endure hit.

The .vij. Chapter.

AND after that I sawe iiij angels stonde on the iiij. corners of the erth / holdynge the iiij wynds off the erth / that the wyndes shulde nott blowe on the erthe / nether on the see / nether on eny tree. And I sawe another angell ascende frō the rysynge of the sunne / which had the seale off the lywynge god / and he cryed with a loude voyce to the iiij angells (to whom power was geven to hurt the erth and the see) saying: Hurt not the erth nether the see / nether the trees / tyll I have sealed the servaunts of oure god in their forheades.

And I herde the nombre of thē which were sealed / and there were sealed C. and xliiij. M. of all the trybes of the chyldrē of Israhell. Of the trybe of Juda were sealed xij. M. Of the trybe off Rubē were sealed xij. M. Of the trybe of Gad were sealed xij M. Of the trybe off Asser were sealed xij M. Of the trybe of Neptalym were sealed xij M. Of the trybe off Manasses were

sealed xij M. Of the trybe of Symeon were seas
led xij M. Of the trybe of Levy were sealed xij.
M. Of the trybe off Jsacar were sealed xij M.
Of the trybe of Zabulon were sealed xij M. Off
the tribe of Joseph were sealed xij M. Off the
trybe of Beniamyn were sealed xij thowsande.

After this J behelde/ and lo a gret multitude
(which noman culde nombre) off all nacions/
and people/ and tonge/ stode before the seate/
and before the lambe/ clothed with longe whyte
garmentes/ & palmes in there hondes/ & cryed
with a lowde voyce/ saynge: Helth be to hym tha
at sytteth apon the seate of oure god/ & vnto the
lambe. And all the angells stode in the compace
of the seate/ and off the seniours/ and off the iiij.
bestes/ & fel before the seat o their faces/ & wors
shipped god/ sayinge/ amen: Blessynge & glos
ry/ wisdom and thanks/ and honour/ & power
& myght/ be vnto oure god/ for evermore amē.

And one off the seniours answered/ sayinge
vnto me: what are these which are arayed i lons
ge whyte garments/ and whence cam they? And
J sayde vnto hym: lorde thou wottest. And he
sayde vnto me: these are they which cam oute off
gret tribulacion and made their garments lars
ge & made them whyte in the bloud of the lams
be: therfore are they in the presence off the seate
off God and serve hym daye and nyght in hys
temple/ and he that sytteth in the seate wyll dwe
ll amonge them. They shall honger no more
nether thyrst/ nether shall the sunne lyght on tha
em/ nether eny heate: For the lambe whych
ys in the myddes off the seate shall fede them/

and shall ledde them vnto fountaynes of lyvyns ge water/and god shall wyppe awaye all teares from their eyes.

The.viij.Chapter.

AND whē he had opened the seuenthe seale/ there was silence in heven aboute the spas ce of halfe an houre/And I sawe angellꝭ stonds yngе before god/and to thē were gevē vij. troms pettꝭ. And another angell cam and stode before the aultre havynge a goldē senser/and moche of odourꝭ was gevē vnto hym/that he shulde offre of the prayers of all saynctes apon the goldē aus ltre/which was before the seate. And the smoke of the odoures which cam off the prayers off all saynctꝭ ascended vppe before god out of the an gellꝭ honde. And the angell toke the senser and fylled hit with fyre of the aultre and caste hit in to the erth/and voyces were made/and thonds ryngꝭ/and lightnyngꝭ/and erth quake.

And the vij. angelles which had the vij troms pettꝭ prepared thē selves to blowe. The fyrst an gell blewe/and there was made hayle and fyre/ which were myngled with bloud/and they were caste ito the erth: ād the thryd parte of trees was burnt/ād all grene grasse was brēt. ād the secōde angell blewe: ād as hit were a grett mountayne: brynnynge wyth fyre was caste in to the see/ and the thyrde parte off the see tourned to bloud/ and the thyrde parte of the creatures which had lyfe dyed/and the thyrde part off shyppes were destroyed.

And the thyrde angell blewe/and ther fell a

grett starre from heven burnynge as hit were a lampe/ and hit fell into the thyrde parte off the ryvers/ and into fountaynes of waters/ and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many dyed off the waters be cause they were made bytter. And the fourthe angell blew/ and the thyrde parte of the sunne was smytten and the thyrde parte off the mone/ and the thyrde part off starres: so that the thyrde parte of thē was derckned. And the daye was smytten that the thyrde part of hit shulde not shyne/ and lyke wyse the nyght. And I behelde and herd an angell flyinge thorowe the myddes of heven/ sayinge with a lowde voyce: Woo/ Woo/ to the inhabiters off the erth be cause of the voyces to come of the trompe of the iij. angels which were yet to blowe.

The. ix. Chapter.

AND the fyfte angell blewe/ and I sawe a starre fall from heven vnto the erth. And to hi was geven the kaye of the bottomlesse pytt/ And he opened the botomlesse pytt/ and there arose the smoke of a grett fornace. And the sunne/ and the ayer were darkned by the reason of the smoke of the pytt. And there cam out off the smoke locustes vpon the erth: And vnto thē was geven power as the scorpions of the erth have power. And hit was sayde vnto them thatt they shulde nott hurt the grasse off the erth: nether eny grene thinge: nether eny tree: but only those men which have nott the seale in their forhedes/ and to them was cōmaūded that they shulde not kyll thē/ but

that they shulde be vexed v monethes/ and their payne was as the payne that cõmeth off a scorpion/ when he hath stonge a man. And in those dayes shall men seke deeth/ and shall nott fynde hyt/ shall desyre to deye/ and deeth shall flye frõ them.

And the similitude off the locustes was lyke vnto horses prepared vnto battayll/ and on their heddes were as hit were crownes/ lyke vnto golde. ād their faces were as hit had bene the faces of men. And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions/ as hit were habbergions off yeron. And the sounde off their wyngs/ was as the sounde of charettes whē many horsses runne togedder to battayle. And they had tayles lyke vnto scorpions/ and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollion/ that vs to saye a destroyer. Won woo is past/ and beholde two woes come after this.

And the sixte. angell blewe/ ād I herd a voyce from the iiij corners of the golden aultre/ which is before god/ sayig to the sixte angell which had the trompe: Loose the iiij. angells/ which are bounde ī the grett ryver Eufrates. And the iiij. angells were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a yeare/ for to slee the thyrde part off men. And the nombre of horsmē of warre/ were twenty tymes x M And I herde the nombre of them. And thus I

sawe the horses in a vision and them that sate on them / havynge fyry habbergions of a Jacynct coloure / and brymstony. and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke ād bry= ymstone. And of these iij / was the thyrde parte of men kylled / that is to saye / of fyre / smoke / ād brymstone / which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vns to serpentꝭ / and had heddes / and with thē they dyd hurtt: And the remnaunt off the men which were not kylled by these plagꝭ repēted not of the dedes of their hondes / that they shulde not wor= shyppe devyls / and ymages / off golde / and syl= ver / and brasse / and stone / and of woode / which nether cāse / nether heare / nether goo. Also they repented not of their murther / ād of their sorcery nether of their fornicaciō nether of their thefte.

The. v. Chapter.

And I sawe another myghty angell come doune from heven / clothed with a cloude / and the rayne boll apon his heed. And hys face as hit were the sunne / and his fete as hytt were pyllars of fyre / And he had in his honde a lytell boke opyn: ād he put his ryght fote apon the see / and his lyfte fote on the erth. And cryed with a lowde voyce / as when a lyon roreth. And when he had cryed / seven thondres spake their voy= ces. And when the vij. thondres had spokē thes ir voyces / I was aboute to wryte. And I hers de a voyce from heven sayinge vnto me marke

thoo thyngs which the vij. thondres spake/and write them not.

And the angell which I sawe stonde apon the see/and apon the erth/lyfte vppe his hõde to hes ven/and swore by hym thatt liveth for ever mos re/which created heven/and the thynges that ther in are/and the see/and the thyngs which th erin are: that there shulde be no lenger tyme: but in the dayes of the voyce of the seventhe angell/ when he shalbegyn to blowe: evẽ the mistery off god shalbe fulfilled/as he preached by his ser vauntes the prophettes.

And the voyce which I herde from heven spe ake vnto me agayne/and sayde: goo and take the boke whych vs open in the honde off the angell/ which stondeth apon the see/and apon the erth. and I went vnto the angell/and sayde to hym: geve me the boke. and he sayd vnto me: take hit/ and eate it vppe/ãd hit shall make thy belly byts tre/butt hit shalbe in thy mouth as swete as hos ny. ãd I toke the boke out of his hõde/ãd ate it vp/ãd hit was ī my mouth as swete as hony/ãd as sone as I had eaten it/my belly was bytter. And he sayde vnto me: thou muste propheSy ags ayne amonge the people/and nacions/and tons gs/and to many kyngs.

The. vj. Chapter.

AND then was geven me a rede lyke vnto a rodd/and hit was sayd vnto me: Ryse and mete the tẽple of god/ãd the aultre/and thẽ that worshippe therin/and the quyre which is with

In the temple caste oute / and mete hit not: for hit
is gevyn vnto the gentyles / and the holy cite shs
all they treade vnder fote xlij. monethes. And I
will geve power vnto my two wytnesses / and ths
ey shall prophesy M. ijc. and lx. dayes / clothed
in sack cloth. These are two olyve trees / ād two
candlestyckes / stondinge before the god off the
erth.

And if eny man will hurtt thē / fyre shall pros
cede out off their mouthes / and consume their
enmyes. And iff eny man will hurt thē / this wy
se muste he be kylled. These have power to shut
heven / that hit rayne not in the dayes off their
prophhesyinge: and have power over waters
to turne them to bloud / and to smyte the erth wis
th almaner plages / as often as they will.

And when they have fynysshed their testimo:
ny / the beste that cā oute of the bottomlesse pytt
shall make warre agaynst them: and shall over
come / ād kyll them. And their boddyes shall lye
in the stretes off the greate cite / which sprytually
is called Sodom and Ægypte / where oure lorde
was crucifyed. And they off the people and kyns
redes / and tonges / and they off the nacions / shs
all se their bodyes iij. dayes and an haulfe / and
shall not suffre their boddyes to be put i graves.
And they that dwell apon the erth / shall reioyce
over them and be glad / and shall send gyftes wō
to another: for these two prophettes vexed them
that dwelt on the erth.

And aftre iij. dayes and an halffe the sprete off
lyfe from god entred into them. And they stode
vppe apon their fete: and grett feare cam apon

them which sawe them. And they herde a grette voyce from heven/saying vnto them: Come vpe hydder. And they ascended vppe into heven in a cloude/ and their ennmyes sawe them. And the same houre was there a grett erth quake/ād the tenthe parte off the cite fell/ād in the erth quake were slayne names of men seven M. and the remnaunt were feared/ and gave glory to God off heven. The seconde woo is past/ and beholde the thyrd woo woll come anon.

And the seventhe angel blewe/ and there were made grett voyces in heven/sayinge: the kyngdoms off this worlde are oure lordes and his christ?/ and he shall raygne for ever more. And the xxiiij. seniours/ which syt before god on their seates/ fell apon their faces/ād worshipped god sayinge: we geve the thank? lorde God omnipotent: which arte and wast/ and arte to come/ for thou haste receaved thy grett myght/ād hast raygned. And the nacions were angry/ and thy wrath is come/ and the tyme of the deed/ that thou shuldest iudge them: and shuldest geve rewarde vnto they servauntes prophett? and saynctes/ and to them that feare thy name smale and grett and shuldest destroye them/ which destroye the erth. And the temple of God was openyd in heven/ and there was sene in his temple/ the arke of his testament: and there folowed lyghtnyg?/ and voyces/ and thondrynges and erth quake and moche hayle.

The. xij. Chapter.

AND there appered a gret wonder in heven. A woman clothed with the sunne / and the mone vnder her fete / and apon her heed a crou= ne off xij. starres. And she was with chylde and cryed travallinge in byrth / and payned redy to be delyvered. And there appered another won= der in heven / and beholde a grett red dragon / hayynge vij. heddes / and ten hornes / and se= ven crounes on his heddes: and his tayle dr= ue the thyrde parte of the starres / and cast them to the erth.

And the dragon stode before the woman wh= ich was reddy to be delyvred: forto devoure her chylde as sone as hitt were borne. And she br= ought forth a man chylde / which shulde rule all nacions with a rodde off yeron. And her sonne was taken vppe vnto God / and to his seate. And the womā fleed into wyldernes / where she had a place / prepared off God / that they shul= de fede her there / M. and cxxvj. dayes.

And there was grett battayll in heven / Mi= chael and his angelles fowght with the dragon and the dragon fowght and his angelles / and prevaylled not: nether was their place founde eny more in heven. And the grett dragon / thatt olde serpent called the devyll and Sathanas / Was cast out. which desceaveth all the worlde / And he was cast into the erth / and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heven is nowe made helth ād strengthe / and the kyngs= dom of oure God / and the power of his Christ:

For he is cast doune which accused them before god daye and nyght: And they overcam hym by the bloudde off the lambe / and by the worde off their testimony / and they loved nott their lyves vnto the deeth. Therfore reioyce hevens / ād ye that dwell in them. Woo to the inhabiters off the erth / and of the see: for the devyll is come doune vnto you which hath grett wrath / be cause he knoweth that he hath but a shortt tyme.

And when that the dragonde sawe thatt he was caste vnto the erth / he persecuted the woman which brought forth the man chylde. And to the woman were geven two wyges off a grette egle / that she myght flye into the wyldrenes / into her place / where she is norysshed for a tyme / tymes / and halffe a tyme / from the presence of the dragon. And the serpent cast out of his mought water affter the woman as hit hat bene a ryver be cause she hulde have bene caught of the floud And the erth holppe the woman / and the erth opened her mought / and swalowed vppe the ryver which the dragon cast out off hys mowth. And the dragon was wroth with the woman: and went and made warre with the remnaunt off hyr sede / which kepe the commaundmentes of god / and have the testimony off Jesus Christe. And I stode on the see sonde.

The. viij. Chapter.

And I sawe a best rise out of the see / having vij heddes / and x hornes / and apon hys hornes x. crownes / and apon his heed / the name of blasphemy. And the best which I sawe / was

lyke a catt off the mountayne / and his fete were as the fete of a bear / and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate / ād grett auctorite: ād I sawe won off his heddes as hit wer wonded to deth / and his dedly wonde was healed. And all the worlde wondred at the beest / and they worshipped the dragon / which gave power vnto the beest / and they worshipped the beest sayinge: who is lyke vnto the beeste? who is able to warre with hym?

And there was a mowth geven vnto hym that spake grett thynges / and blasphemyes / and power was geven vnto hī / to continue xlij̄ mones thes. And he opened his mowth vnto blasphemy agayuste God / to blaspheme hys name / ād his tabernacle / and them that dwell in heven. And hit was geven vnto hym to make warre with the saynctf / and to overcome them. And power was geven hym over all kynred / tōge / and nacion: and all that dwell apon the erth worshept hym: whose names are not writtен in the boke of lyfe off the lambe / which was kylled from the begynnynge of the worlde. Yff eny man have an eare / lett hym heare. He that leadeth into captivite / shall goo into captivite: he that kylleth with a swearde / must be kylled with a swearde. Heare is the pacience / and the fayght off the saynctf.

And I behelde another best commynge vpp oute off the erth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pres

fence/ and he caused the erth/ ād them wich dwe-
ll therin/ to worshippe the fyrst beest/ whose des-
dly wonde was healed. And he dyd grett wonds-
ers/ so that he made fyre come doune from hevs-
en in the syght off men. And deceaved them that
dwelt on the erth/ by the meanes of those signes
which he had power to doo in the sight off the bes-
est/ sayinge to them that dwelt on the erth: that
they shulde make an ymage vnto the beest/ whis-
ch had the wonde off a swearde/ and dyd lyve.

And he had power to geve a sprete vnto the
ymage off the beest/ and that the ymage off the
beest shulde speake/ ād shulde cause that as ma-
ny as wolde not worshyppe the ymage of the bes-
est/ shulde be kylled. And he made all men/ sma-
le and grett/ ryche and povre/ fre and bond/ to
receave a marke in their right hondes/ or in th-
eir forheddes. And that no man myght by or sell/
save he that had the marke/ or the name off the
beest/ other the nombre off his name. Here is
wisdome. Let hym that hath wytt count the nos-
mbre off the beest. For hit is the nombre off a
man/ and his nombre is sixe hondred/ threscore
and sixe.

The.xiiij. Chapter.

AND I loked/ and loo a lambe stode on the
mount Syon/ and with hym C. and xliiij.
thousande havynge his fathers name written
in their forhedes. And I herde a voyce from hes-
ven/ as the sounde off many waters/ and as the

voyce off a grett thoundre/ And I herde the voy
ce off harpers harpynge with their harpes.
And they songe as hit were a newe songe/ before
the seate/ and before the foure beestes/ and the
eniours/ and no man coulde learne that songe/
but the hondred and xliiij M. which were redee
med from the erth. These are they/ which were
not defyled with wemen/ for they are virgyns.
These folowe the lambe whither soever he goe
th. These were redemed from men beynge the
fyrste fructs vnto God and to the lambe/ and
in their mouthes was founde no gyle. For they
are with outen spott before the trone off God.

And I sawe an angell flye in the myddes off
heven havynge an everlastynge gospell/ to pre
ache vnto them that sytt and dwell on the erth/
and to all nacions/ kinredes/ and tongs/ and
people/ saynge with a lowde voyce: Feare God
and geve honour to hym// for the houre off his
judgment is come: and worshyppe hym/ thatt
made heven and erth/ and the see/ and fountay
nes off water. And there folowed another an
gell/ saynge: Babilon is fallen is fallen thatt
grett cite/ for she made all nacions drynke of the
wyne of hyr fornicacion.

And the thyrde angell folowed them saynge
with aloude voyce: Yff eny man worshippe the
beest and his ymage/ and receave his marke in
his forhed/ or on his honde/ the same shall drs
nke off the wyne of the wrath of God/ which is
powred in the cuppe of his wrath. And he shals
be punnysshed in fyre and brymstone/ before
the holy Angels/ and before the lambe.

And the ſmoke of their turmēt aſcendeth vppe es vermoze. And they have no reſt daye ner nyght/ which woꝛſhyppe the beeſt/ and his ymage/ ād whoſoever receaveth the pꝛynt of his name. Hꝛe reis the pacience off ſaynctes. Hꝛeare are they th at kepe the commaundmentes and the faygh of Jeſu.

And J herde a voyce from heven ſayinge vns to me: wꝛyte. Bleſſed are the deed/ which here a fter dye in the loꝛde/ even ſoo ſayth the ſpꝛete: th at they maye reſt from their laboures/ but their woꝛkꝭ ſhall folowe them. And J loked and beh olde a whyte clowde/ and apon the clowde one ſyttynge lyke vnto the ſonne off man/ havynge on his heed a golden crowne/ and in his honde a ſharppe ſycle. And another angell cam oute of the temple/ cryinge with a lowde voyte to hym that ſate on the clowde. Thruſte in thy ſycle and repe: foꝛ the tyme is come to repe/ foꝛ the corne of the erth is rype. And he that ſate on the clowde thruſt in his ſycle on the erth/ and the erth was reped.

And another angell cam oute off the temple/ which is in heven/ havynge alſo a ſharppe ſycle. And another angell cam oute from the aultre/ which had power over fyre/ and cryed with a lo wde crye to hym that had the ſharppe ſycle/ and ſayde: thruſt in thy ſharppe ſycle/ ād gaddꝛe the cluſtres of the erth: foꝛ her grapes are rype. And the angell thruſt in his ſycle on the erth/ and cut downe the grapes of the vyney arde off the erth: and caſt them into the grett wynfatt off the wꝛa th of God/ and the wyne fatt was trodden with

out the cite/and bloud cam out off the fatt/even vnto the hors brydles by the space off a thowsande and iiij̄ score furlongs.

The. xv. Chapter.

And I sawe another signe in heven grett ād merveilous/vij̄ angels havynge the seven laste plages/for in them is fulfilled the wrath off God. And I sawe as hitt were a glassi see/myngled with fyre/and them that had Gotten victory off the beest/and off his ymage/and off his marke/and off the nombre off his name/stō de on the glassy see/havynge the harpes of God and they songe the songe off Moses the servaunt off God/and the songe off the lambe/sayinge: Grett and marvellous are thy workes lorde god almyghty/iuste and true are thy wayes/kynge off sayncts. Who shall not feare o lorde/and glorify thy name? For thou only arte holy/ād all gentyls shall come and worshippe before the/for thy iudgmentes are manifest.

And affter that I loked/and beholde the temple off the tabernacle off testimony was opyn in heven/and the seven angelles cam out off the temple/which had the seven plages/clothed in pure and bryght lynnen/and havynge their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij̄ golden vyalles/full off the wrath off God which lyveth for ever more. And the tēple was full off the smoke off the glory off God/and off his power/and no man was able to entre into the

temple/ tyll the seven plagȝ off the seven angels were fulfilled.

The. xvj. Chapter.

AND I herde a gret voyce out of the temple/ sayinge to the seven angels: goo youre wayes/ poure out youre vialles of wrath apō the erth. And the fyrst went/ and poured out his viall apon the erth/ and there fell anoysom and a sore botche apon the mē/ which had the marke of the best/ and apon them which worshipped his ymage. And the seconde angell shed out hys viall apon the see/ and hit turned as hit were into the bloud off a deed man/ and every lyvynge thynge dyed in the see. And the thyrde angell shed out hys viall apon the ryvers and fountaynes off waters/ and they turned to bloud. And I herde an angell saye: lorde whych arte/ and wast/ thou arte ryghteous and holy/ because thou hast geven soche iudgmentȝ/ for they shed out the blode off saynctes/ and prophettȝ/ and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the aultre saye: even soo lorde God almyghty/ true and righteous are thy iudgmentȝ.

And the fourth angell poured out hys viall on the sunne/ and power was geven vnto hym to vex men wyth heate off fyre. And the men raged in grett heate/ and spake evyll off the name of God which had power over those plagȝ/ and they repented nott/ to geve hym glory. And the fifte angell poured out hys vyall apon the seate

off the beste / and hys kyngdome wexed derke / and they gnewe their tonges for sorowe / and blasphemed the God off heven for sorowe / and payne off their sores / and repented not of their dedes.

And the sixte angell poured out his vyall apon the grett ryver Euphrates / and the water dryed vppe / thatt the wayes off the kynges off the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out off the mouthe off the dragon / and out off the mouthe off the beeste / and out off the mouthe off the falce prophett. For they are the sprettes off devyls workynge myracles / to go outt vnto the kynges off the erth and off the whole worlde to gaddre them to the battayle off that grett daye off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garmentes / Lest he be founde naked / and men se his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventhe angell poured out his vyall in to the ayre. And there cam a voyce out off heven from the seate / sayinge: Hit is done. And there folowed voyces / thondringes / and lightnynges / and there was a grett erth quake / soche as was not sence mē were apon the erth / so myghty an erthquake and so grett. And the greate cite was devyded into thre parties / And the cities off nacions fell. And grett Babilon cam in remembraunce before God / to gevynto hyr the cuppe off wyne off the fearcenes

off wrathe. Every yle fled awaye / and the mo= untaynes were not founde. And there fell a grett hayle / as hit had bene talentes / out off heven as pon the men / and the men blasphemed God / be cause of the plage of the hayle / for hit was grett and the plage of hyt sore.

The. xvij. Chapter.

AND there cam one of the seven angels / wh= ich had the seven vialles / and talked with me / sayinge vnto me: come I will shewe the the iu= dgment of the grett whore / that sytteth apō ma= ny waters / wyth whome have cōmytted forni= cacion the kyngs of the erth / so thatt the inhabi= ters off the erth / are dronken with the wyne off her fornicacion. And he carryed me awaye into the wildernes in the sprete. And I sawe a wo= man sytt apon a rose colored best full off names off blaphemy / which had ten hornes. And the woman was arayed in purple and rose color / and decked with golde / precious stone / and pe= arles / and had a cuppe off golde in her honde / full off abhominacion / and fylthynes of her for= nycacion. And in her forhed was a name wryt= ten / a mistery / gret Babylon the mother of wh= ordome / and abominacions off the erth. And I sawe the wyfe dronke with the bloud of saynctꝭ / and wyth the bloud off the wytnesses off Jesu. And when I sawe her / I wondred wyth grett mervayle.

And the angell sayde vnto me: wherfore mer= vayllyst thou? I wyll shewe the the mistery off

the woman/and of the best that berith her/wh⁹ ich hath seven heddes/and ten hornes. The best that thou seest/was/and is not/ād shall ascens de out of the bottomlesse pytt/and shall goo into perdicion. and they thatt dwell on the erth shall wondre (whose names are nott wrytten in the boke off lyfe from the begynnynge off the worl⁹ de) when they beholde the best that was/and ys nott. And here ys a mynde thatt hath wisdo⁹ me.

The seven heddes are seven mountaynes/on which the womā sytteth: they are also seven kyns gs. Fyve are fallen/and on ys/and another is nott yett come. When he commeth he muste cons tynewe a space. And the best that was/and ys not/is even the aygth/ād ys one of the seven/ād shall goo into destruccion. And the ten hornes which thou seist/are ten kynges/which have res ceaved no kyngdome/butt shall receave power as kynges att one houre with the beest. These have one mynde/and shall geve their power and strengthe vnto the best. These shall fyght with the lambe/and the lambe shall over come them: For he is lorde off lordes/and kynge off kyngs: and they that are on hys syde/are called/ and chosen/and faygthfull.

And he sayde vnto me: the waters which thou sawest/where the whore syttith/are people/ and folke/and nacions/and tonges. And the ten hornes/whych thou sawest apon the best/ are they that shall hatte the whoare/and shall makt her desolatt/and naked/and shall eat her

flesshe/and burne her with fyre. For God hathe putt in their hertes/ to fulfyll hys wyll/ and to do wyth one consent/ for to geve her kyngdom vnto the best/ vntill the wordes off God be fulfylled. And the woman which thowe sawest/ys that grett cite/ whych raigneth over the kynges of the erth.

The. xviij. Chapter.

AND after that I sawe another angell come doune frō hevē/ havīge gret power/ ād the erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/ and ys becum the habitacion of devels/ and the holde off all fowle sprettis/ and a cage off all vnclene and hatfull byrdes/ for all nacions have dronken of the wyne of the wrath off her fornycacion. And the kynges off the erth have committed fornicacion with her/ and her marchauntes are wexed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: come a waye from her my people/ that ye be nott part takers in her synnes/ thatt ye receave nott of her plagis. For her synnes are gon vppe to heven/ and God hath remembred her wyckednes. Rewarde her even as she rewarded you/ and geve her dubble accordynge to her workis. And poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she glorysfied her silfe and lyved wantanly/ so moche poure ye in for her off pumysshment/ and sorowe/ for she sayde in her herte: I sytt beinge a quene

and am no wyddowe and shall se no sorowe.
Therfore shall her plagis come at one dave/deth/and sorowe/ād honger/and she shalbe brent with fyre: for stronge ys the lorde god which iudgeth her.

And the kyngis off the erth shalbe wepe her/and wayle over her/which have committed fornicacion wyth her/and have lyved wantanly wyth her/when they shall se the smoke off her burnynge/and shall stonde afarre off/for feare off her punnyshment/sayinge: Alas/Alas/ths at gret cite Babilon/thatt myghty cite: For att won houre is her iudgment come. And the marschauntis off the erth shall wepe and wayle in thē selves/for no man wyll bye their ware eny more/the ware of golde/and sylver/and precious stones/nether off pearle/and raynes/and purple/and scarlett/and all thyne wodde/and almanner vessels off yvery/and almanner vessels off most precious wodde/and off brasse/and off yeron/and synamon. and odours/and oyntiments/and frankyn sence/and wyne/and oyle/and fyne floure/and wheate/bestis/and shepe/and horsys/and charrettis/and boddyes ād solles of men.

And the apples that thy soll lusted after/are departed from the. And all thynges which were deyntie/and had in pryce ar departed from the/and thou shalt fynde them no more. The marchauntis off these thynges which were wexed ryche shall stonde a farre of from her/for feare of the punnyshmēt of her/wepynge ād wayle

lynge/and saying: alas alas/that grett cite/that was clothed in raynes/and purple/and scarlett/and decked with golde/and precious stone/and pearles: for at one houre so grett ryches ys come to nought.

And every shippe governer/and all they that occupied shippes/and shippmen which worke in the see/stode a farre of/and cryed/when they sawe the smoke of her burnynge/sayinge: what cite is lyke vnto this grett cite? And they cast dust on their heddes/and cryed weppynge/and waylinge/ād saying: Alas Alas that grett cite whes rin were made ryche all that had shyppes in the see/by the reason of her ware/for att one houre is she made desolate.

Reioyce over her thou hevē/ād ye holy Apostles/ād prophettes: for god hath gevē youre iudgment on her. And a myghty angell toke vppe a stone lyke a grett mylstone/and cast hitt into the see/sayinge: with suche violence shall that grett cite Babilon be cast/and shalbe founde no more. And the voyce off harpers/and musicions/and off pypers/and trompetters/shalbe herde no more in the: and no craftes man/off whatsoever craft he be/shalbe founde eny more in the. and the sounde off a myll shalbe herde no more in the/and the voyce of the bryde grome and of the bryde/shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nacions: ād in her was founde the bloude of the prophettes/and of the saynctes/and off all that were slayne apon the erth.

The .xix. Chapter

AND after that I herde the voyce off moche people in heven sayīge: Alleluia. Helth ād glory and honour / and power be vnto oure lorde god / for true ād ryghteous are his iudgmenes / for he hath iudged the grett whore / which did corrupt the erth with her fornicacion / and hath avenged the bloud of his servaunts of her hōd. And agayne they said: Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours / and the iiij. bestes fell doune / and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate / saying: prayse oure lorde god all ye that are his servaunts / and ye that feare hym both smale and grett.

And I herde the voyce off moche people / even as the voyce off many waters / and as the voyce off stronge thondryngs / sayinge: Alleluya / for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come / and hys wyffe made her sylfe reddy. And to her was graūted / that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes off saynctes. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete / to worshyppe hym. And he sayde vnto me: se thou do hit not. For I am thy felowe servaunt / and one off thy brethern / and off them thatt have the testimony off Jesus. Worshyppe God. For the testymony off

Jesus vs the sprete off prophesy. And I sawe heven open/and beholde a whyte horsse: and he that satt apon hym was fayhtfull and true/and in ryghtewesnes dyd iudge and make battayle: His eyes were as a flame off fyre: and on his hed were many crounes: and he had a name written/that noman knewe butt hym sylfe. And he was clothed with a vesture dept in bloud/and hys name ys called the worde off God. And the warriers which were in heven/folowed hym apon whyte horses/clothed with whyte and pure raynes: and out off hys mouthe went out a sharppe swerde/that with hyt he shulde smyte the hethen. And he shall rule them with a rodde off yron/and he trode the wynefatt off fearsnes ād wrath off almyghty god. And hath on his vesture and on his thygh: kynge of kynges/and lorde of lordes.

And I sawe an angell stonde in the sunne/ād he cryed with a lowde voyce/sayīge to all the fowles that flye by the myddes of heven: come ād gaddre youre selves to gedder vnto the supper off the gret god/that ye maye eate the flesshe off kyngs/and off hye captaynes/and the flesshe of myghty men/and the flesshe off horses/and off them that sytt on them/and the flesshe of all free men and bond men/and of smale and gret. And I sawe the beste, and the kynges of the erth/and their warriers gaddred to gedder to make battayle agaynste hym that satt on the horsse and agaynst his sowdiers.

And the best was taken/and with hym thatt falce prophett that wroght myracles before hys

ym/ with which he deseaved them that receav-
ed the beestes marke/ and them that worshypp-
ed hys ymage. These both were cast into a ponde
off fyre burnyge with brymstone: and the remn-
aunte were slayne with the swearde of hym that
satt apō the horsse/ which swearde proceded out
off his mouthe/ and all the foules were fulfilled
with their fleshe.

The. xx. Chapter.

AND I sawe an angell come doune frō hea-
ven/ havynge the kaye off the bottomlesse
pytt/ and a grett chayne in hys honde. And he to
ke the dragon that olde serpent/ which is the de-
vyll and satanas/ and he bounde hī a thousand
yeares: and cast hym into the bottomlesse pitt/
and he bounde hym/ and set a seale on hym/ that
he shulde desceve the people no moare/ tyll the
M. yeares were fulfylled. And after that he mu
ste be lowsed for a lytell season.

And I sawe seattes/ and they satt apon them/
and iudgment was geven vnto them: and I sa-
we the soules off them thatt were behedded for
the wytnes off Jesu/ and for the word off God:
which had not worshypped the best/ nether his
ymage/ nether had taken his marke apon their
forheddes/ or on their hondes: and they lyved/
and reygned with Christ a M. yere: but the wo-
ther off the deed men lyved not agayne/ vntyll
the M. yere were fynisshed. This is that fyrst
resurreccion. Blessed and holy is he thatt hath
parte in the fyrst resurreccion. For on suche sh-

all the seconde deeth have no power / for they shalbe the prestes off God and off Christ / and shall raigne with hym a M. yere.

And when the M. yere are expiered / Satan shalbe lowsed out off hys preson / and shall gooute to deceave the people which are in the fours quarters off the erth gog and Magog / to gadder them to gedder to battayle whose nombre is as the sonde off the see: and they went vppe on the playne off the erth / and compased the tentes off the saynctes about / and the beloved cite. And fyre cam doune from God / out off heven / and devoured them: and the devyll that deseavved them / was cast into a lake off fyre and brymstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit / frome whose face fleed awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God: And the bokes were opened / and another boke was opened / which is the boke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes: and the see gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them: and they were iudged every mã accordinge to his dedes. And deth and hell were cast into the lake of fyre. this is that second deeth. And whosoever was nott founde writtẽ in the boke off lyfe / was cast into the lake off fyre.

The .xxj. Chapter

AND I sawe a newe heven / and a newe erth For the fyrst heven / and the fyrst erth / were vanysshed awaye / and there was no more see. And I Jhon sawe that holy cite newe Jerusaslem come doune from God oute off heven prepsard as a bryde garnysshed for hyr husbād. And I herde a grett voyce from the trone / saynge: beholde / the tabernacle off God is with mē / and he wyll dwell with them. And they shalbe his people / and God hym sylffe shalbe with them and be their god. And God shall wyppe awaye all teares from their eyes. And there shalbe nos more deeth / nether sorowe / nether cryinge / nes ther shall there be eny more payne / for the olde thynges are gone. And he that sate apon the seate / sayde: Behold I make all thyngs newe. And he sayde vnto me: wryte / for these wordes ar fasygthfull and true.

And he sayde vnto me: hit is done I am Alpha and Omega / the begynynge / and the ende. I will geve to hym that is a thryst of the well of the water of lyfe fre. He that overcōmeth shall inheret all thyngs / and I wyll be his God / and he shalbe my sonne. But the fearfull and vnbeslevynge / and the abhominable / and murdres / and whormogers / and sorceres / and ydolatres rs / and all lyars shall have their parte in the laste which burnyth with fyre and brymstone / whsich is the seconde deth.

And there cam vnto me one of the vij. angels which had the vij. vyals full of the vij. laste plas

ges: and talked with me sayinge: come hydder I will shewe the the bryde / the lambes wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne / and he shewed me the grett cite / holy Jerusalem descendinge out off heven from God / havynge the brightnes off God. And her shynynge was lyke vnto a stone moste precious / even a Jaspar cleare as cristall: and had xij yattꝭ / ād att the yattes xij angels: and names wrytten / which are the xij trybes of Israell: on the est parte iij gatis / and on the north syd iij gates / and towardes the south iij gates / and from the west iij gates: and the wall off the cite had xij foundacions / and in them the names off the lambes. xij. Apostles.

And he that talked with me / had a golden rede to measur the cite with all and the yates therr off and the wall therr off. And the cite was bylt iiij. square / and the length was as large as the bredth of hitt / and he measured the cite with the rede. xij M. fur longꝭ: and the lenght / ād the breth / and the heyght off hit / were equall. And he measured the wall therof. an cxliiij. cubittes: the measure that the angell had was after the measur that man vseth. And the byldīge of the wall of hit was of iaspar. And the cite was pure gold lyke vnto cleare glasse / and the foundacions off the wall of the cite was garnisshed with all maner off precious stones. The fyrste foundacion was iaspar / the seconde saphyre / the thyrde a calcedony / the fourth an emeralde: the fist sardonix: the sixt sardeos: the sevente crysolite /

the ayghte berall: the nynthe a topas: the ten/ the a crysoprasos: the eleventhe a iacyncte: the twelfe an amatist.

The xij yattes were xij pearles/every gate was of one pearle/ and the strete of the cite was pure golde/ as thorowe shynynge glasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit/ And the cite hath no nede of the sunne nether of the mone to lyghten hit. For the brynghtnes off God dyd light hitt: and the lambe was the light off hit. And the people which are saved shall walke in the light off hit: and the kyngs off the erth shall bryng their glory vnto hit. And the yattes off hit are nott shutt by daye. For there shalbe no nyght there. And there shall entre into hit none vnclene thinge: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke off lyfe.

The. xxij. Chapter.

AND he shewed me a pure ryver off water off lyfe pure as cristall: procedynge oute of the seate off God and off the lambe. In the myddes off the strete off hit/ and off ether syde off the ryver was there wode off lyfe: which bare xij manner off frutes: and gave frute ever moneth: and the leves off the wodde served to heale the poeple with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall se his face/ and his name shalbe in their forheddes. Ande theare shall be no moare nyghte

there and they nede no candle / nether light off the ſunne: for the lorde God geveth them light / and they ſhall raynge for evermore.

And he ſayde vnto me: theſe ſayingꝭ are faythfull / and true. And the lorde god of ſayncteꝭ & prophettꝭ ſentt his angell to ſhewe vnto his ſervauntꝭ / the thyngꝭ wich muſte ſhortly be fulfylled. Beholde I come ſhortly. Happy is he that kepeth the ſayinge of the propheſy off this boke. I am Jhon / which ſawe theſe thyngꝭ and herde them. And when I had herde and ſene / I fell doune / to worſhippe before the fete of the angell which ſhewed me theſe thynges. And he ſayd vnto me: ſe thou do hit not / for I am thy felowe ſervaunt and the felowe ſervaunt of thy brethren the prophettꝭ and of them which kepe the ſayinges off this boke. But worſhippe God.

And he ſayde vnto me: ſeale nott the ſayinges off propheſy off this boke. For the tyme is at hõde. He that doeth evle / lett hym do evle ſtill: and he which is fylthy / lett hym be fylthy ſtill: and he that is righteous / lett hym be more righteous: and he that is holy / lett hym be more holy. And beholde I come ſhortly / and my rewarde with me / to geve every man acordinge as his dedes ſhalbe. I am Alpha and Omega / the begynnynge and the end / the fyrſt and the laſt. Bleſſed are they that do hys commauudmentꝭ / that theyr power maye be in the tree off lyfe / and maye entre in thorowe the gatꝭ into the cite. For without ſhalbe doggꝭ and inchauters / and whormongers / and morthrers / and ydolatres / and whoſoever loveth or makith leſyngꝭ.

I Jesus sét myne angell / to testyfye vnto you these thyngs in the congregacions. I am the roote and the generacion of David / and the bright morynynge starre. And the sprete and the bryde sayde come. And lett hym that heareth / saye also come. And let hym that is a thyrst come. And let whosoever wyll / take of the water of lyfe fre.

I testifye vnto every man thatt heareth the wordes of prophesy of thys boke. yf eny man shs all adde vnto these thyngs / god shall adde vnto hym the plagis that are wrytten ī this boke. And yf eny man shall mynnyshe of the wordes off the boke of this prophesy / god shall take awaye his parte out of the boke of lyfe / and oute of the holy cetie / and frō thoo thynges which are writs ten in this boke. He which testifyith these thinges sayth: be hit / I come quyckly / Amen. evē soo: come lorde Jesu. The grace of oure lorde Jesu Christ be with you all Amen.

The ende of the newe testiment.

To the Reder.

GEve diligence Reder (I exhorte the) that thou come with a pure mynde / and as the scripture sayth with a syngle eye / vnto the wordes of health / ād of eternall lyfe: by the which (if we repent ād beleve them) we are borne a newe / created a fresshe / ād enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vēgeaūce / as the bloud of Abel: but hath purchased / lyfe / love / faveour / grace / blessynge / and whatsoever is promysed in the scriptures / to them that beleve and obeye God: and stondeth bitwene vs and wrathe / vengeaunce / curse / and whatsoever the scripture threateneth agaynst the vnbelevers and disobedient / which resist / and consent not in their hertes to the lawe of god / that it is ryght / wholy / iuste / and ought soo to be.

Marke the playne ād manyfest places of the scriptures / and in doutfull places / se thou adde no interpretaciō contrary to them: but (as Paul sayth) let all be conformable ād agreynge to the (fayth.

Note the difference of the lawe / ād of the gospell. The one axeth and requyreth / the wother perdoneth and forgeveth. The one threateneth / the wother promyseth all good thyngs / to them that sett their trust in Christ only. The gospell signifieth gladde tydyngs / and is no thynge but the promyses off good thynges. All is not gospell that is writtē i the gospell boke: For if the lawe were awaye / thou couldest not know what the gospell meante. Even as thou couldest not se perdon / favour / and grace / excepte the lawe rebuked the / and declared vnto thy the sinne / mysdede / and treaspase.

Repent and beleve the gospell as sayth Christ

in the fyrst of Marke. Applye all waye the lawe to thy dedes / whether thou finde luste in the bottom of thyne herte to the lawe warde: and soo shalt thou no dout repent / ād feale in the silfe a certayne sorowe / payne / and grefe to thyne herte: be cause thou canst nott with full luste do the dedes off the lawe. Applye the gospell / that is to saye the promyses / vnto the deservynge off Christ / and to the mercye of god and his trouth / ād soo shalt thou nott despeare: butt shalt feale god as a kynde ād a mercifull father. And his sprete shall dwell in the / and shall be stronge in the: ād the promises shalbe gevē the at the last (though not by ād by / lest thou shuldest forgett thy sylfe / and be negligent) and all threatenynges shalbe forgeven the for Christis blouddis sake / to whō cōmit thy silfe all togedder / with out respect / other of thy good dedes or of thy badde.

Them that are learned Christenly / I beseche: for as moche as I am sure / ād my conscience bereth me recorde / that of a pure entent / singilly and faythfully I have interpreted itt / as farre forth as god gave me the gyfte of knowledge / ād vnderstondynge: that the rudnes off the worke nowe at the fyrst tyme / offende them not: but that at they consyder howe that I had no man to counterfet / nether was holpe with englysshe of eny that had intetpreted the same / or soche lyke thīge ī the scripture before tyme. Moreover / evē very necessitie ād combraunce (God is recorde) abouve strengthe / which I will not rehearce / lest we shulde seme to bost oure selves / caused that many thynges are lackynge / whiche necessaryly are

requyred. Count it as a thynge not havynge his full shape/but as it were borne afore hys tyme/ even as a thīg begunne rather then fynnesshed. In tyme to come(yf god have apoynted vs thereunto)we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enforce to bryngе to compendeousnes/ that at which is nowe translated at the lengthe/ ād to geve lyght where it is requyred/ and to sēkeīces in tayne places more proper englysshe/ and with a table to expoūde the wordes which are nott cōmenly vsed/ and shewe howe the scripture vseth many wordes/ which are wother wyse vnderstonde of the cōmen people: ād to helpe with a declaracion where one tonge taketh nott another. And will endever oure selves/ as it were to sethe it better/ and to make it more apte for the weake stomakes: desyrynge them that are learned/ and able/ to remember their duetie/ and to helpe thereunto: and to be stowe vnto the edyfyīge of Christis body (which is the cōgregacion of them that beleve)those gyftes whych they have receaved of god for the same purpose. The grace that cōmeth of Christ be with thē that love hym.

prayefor vs.

The errours comitted in the prentynge.

F. with the nombre folowynge it / signyfie the lefe off the boke. sy / with the nombre before it / declareth the fyrst or the seconde syde of the leafe ly. with the nomber before it noteth in what lyne the errour is / as here after apereth.

F. iij. ij. syde. v. lyne / stynne / redeskynne
F. iij. ij. sy. xxxij. ly. thou / rede thou
F. v. ij. sy. vij. ly. oncē / rede once
F. v. ij. sy. xviij. ly. cōe / rede come
F. vj. j. sy. iij. ly. daungre / rede daunger
F. vj. j. sy. xvij. ly. cōe / rede come
F. vij. ij. sy. xxxiij. ly. wphich / rede which
F. viij. j. sy. xvj. ly. then / rede them
F. xj. ij. sy. xj. ly. tym / rede tyme
F. xvj. ij. sy. x. ly. ver / rede ever
F. xxvj. ij. sy: xiij. ly. aked / rede aketh
F. xxix. j. sy. xij. ly. then / rede them
F. xxxiij. ij. sy. x. ly. flesse / rede flesshe
F. xxxvij. j. sy. xxxj. ly. vf / rede of
F. xlv. ij. sy. ix. ly. strayghtly / rede straytly
F. lij. j. sy. xxj. ly. then / rede them
F. lxij. ij. sy. xiij. ly. trugthe / rede truthe
F. lxiij. ij. sy. xxxij. ly. them be / rede thē which be
F. lxxj. ij. sy. xxxij. ly. tempte / rede temple
F. lxxij. j. sy. iij. ly. aultie / rede aultre
F. lxxij. ij. sy. xxvj. ly. kyne / rede kynne
F. lxxiij. j. sy. vij. ly. the / rede he
F. lxxxj. ij. sy. xij. ly. whelther / rede whether
F. xcix. j. sy. xxix. ly. gayes / rede dayes
F. cj. ij. sy. xxix. ly. had / rede hath

F.cq̃.q̃.sy.xxxq̃.ly.se/rede he
F.ciq̃.q̃.sy.viq̃.ly:iustie fi/rede iustifie
F.cvj.q̃.sy.xvj.ly.tben/rede then
Fo.cxv.j.sy.q̃.ly.ithey/rede they
F.cxv.q̃.sy.xviq̃.ly.chaught/rede caught
F.cxx.j.sy.xviq̃.ly.tenche/rede thenthe
F.cxx.q̃.sy.iiq̃.ly.hy/rede by
F.cxxj.j.sy.xxviq̃.ly.belev./rede beleve
F.xxiq̃.q̃.sy.xxiiq̃.ly.hat/rede that
F.cxxvq̃.j.sy.xxix.ly.tbat/rede that
F.cxxviq̃.q̃.sy.xvj.ly.oo/rede of
F.cxxxviq̃.q̃.sy.xxxiq̃.ly.hegged/rede begged
F.cxxxvq̃.j.sy.xiq̃.ly.siſter/rede ſiſters
F.cxlv.j.sy.xxq̃.ly.georifie/rede glorifie
F.cxlix.q̃.sy.xvj.ly.anzareth/rede nazareth
F.clq̃.q̃.sy.v.ly.laye/rede layde
F.clxvq̃.q̃.sy.q̃.ly.their awayte/rede their lays
(inges awayte
F.clxviq̃.q̃.sy.xxx.ly.had/rede hath
F.clxxvq̃.j.sy.xix.ly.woelde/rede worlde
F.clxxviq̃.q̃.sy.xv.ly.itie/rede citie
F.clxxx.j.sy.v.ly.ſaboth/rede ſaboth
F.clxxx.q̃.sy.xxx.ly.an/rede and
F.clxxxvj.q̃.sy.xxv.ly.aod/rede and
F.ccv.q̃.sy.xxv.ly.ſervauotſ/rede ſervauntſ
F.ccxix.j.sy.xxix.ly.frare/rede feare
F.ccxx.j.sy.xvj.ly.whõne/rede whom
F.ccxxvj.q̃.sy.xxq̃.ly.Moſes/rede Moſes
F.ccxxviq̃.j.sy.xiq̃.ly.horne/rede ſhorne
F.ccxxxq̃.q̃.sy.iiq̃.ly.with/rede witt
F.ccxxxiiq̃.q̃.sy.xq̃.ly.alone/rede alowe
F.ccxlq̃.q̃.sy.xv.ly.hatt/rede that
F.cclxj.j.sy.xxix.ly.faule/rede faute

The errours.

F.cclvj.j.ſy.vij.ly. humblenes off angels/rede
(humblenes and holynes of angels
F.cclxxij.ij.ſy.xxxij.ly.holbeth/rede holdeth
F.cclxxiij.j.ſy.j.ly.vettered/rede vttered
F.cclxxvj.ij.ſy.xxv.ly.belove/rede beleve
F.cclxxvij.j.ſy.xxj.ly.propherſy/rede propheſy
F.cclxxix.j.ſy.ix.ly.obtayne/rede attayne
F.cclxxix.j.ſy.xvj.ly.thynhſ/rede thyngſ
F.ccciij.j.ſy.ix.ly.prſẽt/rede preſent
F.cccvj.j.ſy.j.ly.wrire/rede write
F.cccvij.j.ſy.j.ly.as/rede vs
F.cccxj.j.ſy.xvj.ly.hy/rede by
F.cccxij.j.ſy.xxvij.ly.prſon/rede perſon
F.cccxxiij.j.ſy.vij.ly.ho/rede to

M D Z